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The thought is not original with the President of the *Union-That-Nothing-Be-Lost*. In fact it has been already put into working order by the Principal Missionary Societies of our time, notably the *Propagation of the Faith*, the *Catholic Church Extension Society* and the *Society of the Divine Word*. All that is original in our own Missionary Union is the Name we have chosen — the *Rock-of-Peter Foundation*. **BUT THAT IN ITSELF IS AN INSPIRATION!** It speaks of durability, of strength, of power and success.

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THE ROCK-OF-PETER FOUNDATION
Graymoor, Garrison, N. Y.

THE LAMP

A CATHOLIC MONTHLY

Published by the Society of the Atonement, in the Interest of Church Unity and the Missions

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GRAYMOOR
DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as BRIGHTNESS, and her SAVIOUR be lighted as a LAMP.—Isaias LXII, 1.

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PEEKSKILL, N. Y., AND GRAYMOOR, GARRISON, N. Y., APRIL 15, 1940

The Memoirs of Lurana Mary Francis

MOTHER FOUNDRESS OF THE FRANCISCAN SISTERS OF THE ATONEMENT

By E. U. Lex

CHAPTER LVI.

December 18, 1914:

This evening was the continuation of the conference on *Corporate Poverty*. This time it was devoted to the subject of Saint Francis and Holy Poverty. It was beautiful beyond words, with a beauty that was pathetic to me, for once I had hoped to be poor after the very fashion of the Seraphic Father, but although the ideal in all its vivid loveliness remains, I have not been able to bring it down to earth and live it, and that is regret and suffering to me. But there is no limit to the extent I may practice interior poverty, which to me means detachment and perfection.

December 24th, 1914:

The Crib was built by Brother Anthony, and the wreath was hung in the chapel. How strange it seems that these things can be done by someone else; so many years there was no one else to do them. I added a few finishing touches. Everything is ready for the coming of the dear Christ Child this midnight.

The Bishop visited us this afternoon.

December 25th, 1914:

The Midnight Mass was a bit of Heaven. Bishop Bierman, who was visiting here from Central Africa, was the celebrant, Father was deacon and Paschal was subdeacon. Father Francis played the organ. Father General said three Masses in St. John's at 7:30, 8:00 and 9:00. The children received their gifts after the last Mass. Father Francis said his three Masses at the Friary.

In the afternoon the professed Sisters and the Tertiary Sisters had a merry Christmas celebration.

The chapel is, as always at this time, lovely beyond words. The red lights on the altar and in the crib, throwing a warm glow, are typical of the Divine Love that gave us the Only-Begotten Son to be born for us.

March 28th, 1915:

The palms were blessed at the Mass in our chapel and distributed to us and to the people who were present. Father chose as the subject for his sermon the beauty of Humility.

We received word several days ago that a tentative date for the trial of our Graymoor case had been set for April 29th. This last



IN MEMORIAM

Mother Lurana Mary Francis, S.A.
Mother Foundress of the Sisters
of the Atonement who departed
this life April 15, 1935.

R. I. P.

postponement, like the previous ones emanated from our opponents.

This afternoon, as arranged, two Sisters from Belgium came to stop overnight, and see Reverend Father, who has been supporting them through the generosity of our LAMP Subscribers. The Superior is a wonderful woman, having the combination of spirituality and intellectuality. Poor Belgium! I had thought it not possible to learn any more over and above the harrowing details one reads, but there seems to be no plummet to sound the misery of the Belgian people.

May 5th, 1915:

Last night I had a curious dream, that is all I can describe it as being, and yet it was entirely unconnected with anything else. I thought I was standing outside in the Convent grounds and, looking up in the sky, I saw the crescent of a moon and stuck straight through it up to the hilt, was a blood-red sword. In the morning I remembered it suddenly and said: "May God grant that this country does not go into the war."

May 11th, 1915:

I went to New York today to select the statues I promised St. John Baptist and St. Francis for a poor mission in Louisiana if our property is saved to us. On the way to New York in the train I was reading the May issue of *The Missionary*, and I came across this item:

"Father Paul, of the Society of the Atonement, at Graymoor, Garrison, N. Y., himself a convert, recently gave a mission in the Church of the Holy Angels, Chicago, which was largely attended every evening. The church was always packed and on the last night scores could not get in. The majority of the people were non-Catholics. At the close of the mission sixty-three persons were confirmed, of whom forty-three were converts, and there is a large class of inquirers waiting and studying."

May 16th, 1915:

A poor man came to Father after Mass and told him that his wife had turned him out of doors, and he was afraid to go back and get his clothes. He begged Father to go with him, and Father, who never says no to any call of distress, went with him to see what he could do to bring peace and concord between the unhappy couple.

A priest in Rhode Island in a letter a while back said very truly, "I think Father Paul should be called the Father of Last Resort."

June 3rd, 1915, Feast of Corpus Christi:

We all went to the Friary for the Sung Mass and Procession. The church was beautifully decorated, and so were the other altars on the Mount, one in St. John's House and one away out by the Corpus Christi Cross on the grounds. It was all so devotional and exquisitely beautiful. Praised be Jesus Christ in the Most Holy Sacrament of the Altar!

The Conventional Mass in our chapel was a low one, said by a priest who is visiting here on sick leave. It was very painful to see his weakness and his evident suffering. I fear he ought not to have made the effort.

June 6th, 1915:

This afternoon Father received into the Church the man of whom I wrote under date of May 16. Father walked the long distance over to his house in an effort to make peace. They talked and talked for two solid hours, and then the wife said to Father, "Will you have a cup of tea and a bite to eat?" Father said, "Yes, if you two make up and agree to live in peace." They promised. Father took the tea. Finally they were reconciled and peace was declared. The wife, a fallen-away Catholic, promised to come for confession on Friday.

June 11th, 1915, Feast of the Sacred Heart:

The chapel is lovely. We had hymns at our Conventional Mass this morning.

The man and woman mentioned under date of June 6th, went to confession and Communion. This was the man's First Communion. And Father married them, as they had not been married in the Church. Father captured these two souls for the Sacred Heart. God grant that they persevere in peace.

June 30th, 1915:

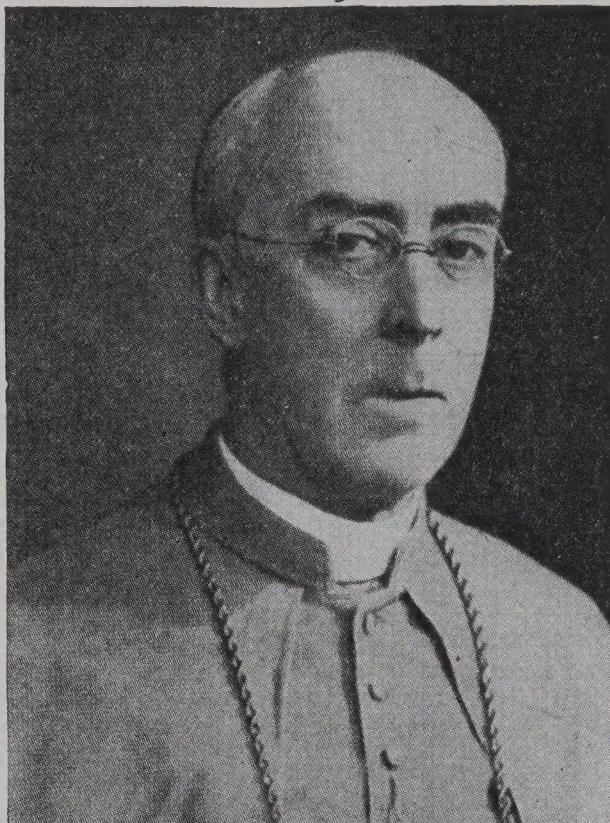
Our lawyer notified us today of the postponement of the court hearing. The other side desired this because of the death of Judge Gray.

July 15th, 1915:

This morning the Sisters set out for a picnic at Indian Lake. I was not feeling well, but I went with them, as I am always made to feel that the others will not enjoy themselves without me. We had a very pleasant day, enjoying the quiet rest and the beautiful scenery by the lake.

August 22nd, 1915:

Father Paschal Robinson, O.F.M., arrived this afternoon to give our annual retreat. It was good to see



Fr. Paschal Robinson, O.F.M.
Now Most Rev. Archbishop and Apostolic
Nuncio to Ireland.

him again and I enjoyed a little talk with him this afternoon. His first conference was this evening. One point he brought out was that we should not allow the addresses of a retreat to be an intellectual exercise only, but we did take pleasure in his beautiful English, exquisite pronunciation, and the depth and clarity of thought and expression. There is no lack of spirituality or devotion in him or his addresses. Quite markedly to the contrary, he is very spiritual and inspiring.

August 23rd, 1915:

Father Paschal said Mass, as he will do every day of the Retreat, D. v. (God willing). When I asked him yesterday if our custom of the Sisters making the responses at Mass would annoy him, he answered as I thought and hoped he would, that the *Missa Recitata* was excellent and that it made for the liturgical manner of hearing Mass, something greatly needed.

October 4th, 1915:

We had Holy Communion in our chapel, the sung Mass being in the Friary Chapel of St. Francis. I played the Mass of the Angels. We so greatly appreciated the Mass. The mountain and Friary grounds are most lovely, the lawns green and the flowers beau-

Sanctuary Lamp

By Blanche Yvonne Mosler

*It's never lonely here. No hour strikes
But finds a steady gleam that never falters,
That glowing, hangs, like some eternal star,
Falling in radiant light upon God's altars.*

*A welcoming flame to guide the stranger's feet,
And bid him enter. Opening wide the door,
Its ruby glow will reach even to the street,
And if the hesitant, lonely heart asks more . . .*

*It drenches every Gothic window pane,
With rays of soft, yet never ending light;
A faithful guide that must have always lain
Across the lonely road—the lonely night.*

*How many a wanderer would have lost his way,
Caught in the swirling storm, so wild and dark,
Had not the lamp at the altar signaled: "Stay!"
Or wind and rain been challenged by its spark.*

tiful and abundant. Benediction in the afternoon in our chapel. Everyone had a very happy day. Good old Fr. Francis Koch, O. F. M., came this afternoon. We enjoyed seeing him and it was a great pleasure to have a Friar Minor visit us today.

December 15th, 1915:

This day seventeen years ago I came to Graymoor, to the old "Dimond House". It was in the snow and cold as it is now.

This afternoon all the Friars came down here to celebrate with rejoicing in honor of our Foundation Day. They presented me with a splendid Spiritual Bouquet, and speeches of felicitation were made in many languages. The big Assembly Room and the Priests' Breakfast Room adjoining were packed. It was a very happy occasion.

Afterwards we had Solemn Benediction in the chapel.

(Editorial Note: December 15th, the Octave of the Feast of the Immaculate Conception of the Blessed Virgin Mary, is always observed by the Friars and Sisters at Graymoor as Foundation Day. The anniversary is always observed by a Solemn High Mass in St. John's Church.)

(To be continued)

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Margaret Sinclair

By ANNE-LOUISE MARTIN

In the Spring of 1900 there was born to a family called Sinclair, living in Edinburgh, a child who was christened Margaret. Her entry into this world was not the signal for much enthusiasm on the part of her parents. She was their third child and, what mattered more to them, another mouth to feed. Andrew Sinclair was a laborer with the city corporation and his wages were small; consequently every penny had to be considered in the home where it was laid out to the best advantage by Elizabeth Sinclair, his wife. Yet, not many years later, these two were destined to bless the day little Margaret first saw the light.

She grew up like an ordinary child, sharing to the full the hardships of her parents. She appeared to have been endowed with a very keen intelligence far beyond her tender years. This was shown in her prompt, unquestioning obedience to parents and teachers, at home and at school, in the way she understood the struggle her father and mother had to make ends meet, and the efforts she made to help them in their trials.

There was nothing forced in the love she had for the many pious practices which were a feature of her home life. She loved the Holy Rosary which was recited every night. She loved the Holy Mass, and every visit to Our Lord filled her with certain joy. She delighted in prayer; when she was not saying the Rosary or reading her prayerbook, she was thinking of God and His Blessed Mother. Although there was nothing conspicuous about her childhood, all her friends and companions remember her for her goodness and kindness to all.

By this time there were five small Sinclairs and they led a very happy united family life. Margaret, although she was the soul of kindness and courtesy, never made a

friend of anyone but her sister Bella. They lived among very rough people and Margaret would say: "I don't think we were meant to mix with coarse people." Without giving way to pride, Margaret felt there was a gulf fixed between her family and these poor unfortunate neighbors; she was rather glad of the isolation in which they dwelt. It made of their own prayerful life a thing apart.

She loved to practice all the extra

gent at her work and won the esteem of her employer and workmates. The latter knew she was a "good girl"; consequently Margaret missed much of the evil of factory life.

The ribald jest and the smutty story were squashed in her presence. When, in spite of her disapproval, such talk went on, Margaret continued her work and gave no sign that she had even heard. That silence of hers was one of the greatest weapons. When, at home, things were veering towards lost tempers, Margaret would leave the room rather than be drawn into an argument. As one of her penances, she used to observe long periods of silence.

Now that she was growing into a young woman it soon became apparent that her noble spirit would not allow her to remain in a futile, easy-going existence. She lived a normal life, dressed well with pretty clothes, most of which she made herself, went to parties and dances and little parish socials; and all the time her heart was filled to overflowing with a desire to which she could not even put a name, but which was the urge to suffer and to sacrifice herself to prove her love for God.

She offered herself daily as a victim during holy Mass and began to practise rigorous fastings and physical penance. Her thoughts turned longingly towards the hardest Order of the Church, the Poor Clares, and in her humility she wondered if she would be accepted there, as she was poor and uneducated. Matters came to a crisis when a young man appeared and asked her to marry him. Margaret had no desire to enter married life, but she was a little afraid she might be going contrary to God's Will if she refused to accept the responsibilities of that state. Torn between the two, at last she opened her heart to her confessor, who, after a few judicious questions, assured her



Margaret Sinclair

devotions of the Church, such as Benediction, Stations of the Cross, etc. Before Christmas she would say a thousand Hail Marys to welcome the Child Jesus and give His holy Mother a present. School days over, she went the way of the young poor—into a factory, to help ease a little the burden which life laid on her parents. She was apprenticed in a cabinet-making factory as a french-polisher and very soon she was quite skilled at the job. She was careful, faithful and dili-

that the holy state of matrimony was not for her. It was early yet to tell, but from what she had revealed to him, he was convinced her call to the religious life was a real one; he then told her to offer herself to the Poor Clares as an Extern Sister.

Therefore, at an age when most girls are taken up with clothes and dancing and "boy-friends", Margaret turned her back on the world and entered the cloister. She had to travel to London to the convent at Notting Hill, as there was no room for a novice in the Edinburgh house. With that zeal and thoroughness which had characterized all her actions hitherto, she took up the duties of her new life. Her name in religion was Sister Mary Francis of the Five Wounds; her office was lowly, running errands and begging for alms in the district. In the convent garden she was given charge of a plot in which stood a half-dead apple tree. Whatever the magic Sister Francis used, or whether she was imbued with the spirit of her holy Patron and Father, Francis, no one will ever know; but that year the plot flourished and the tree took on new life and that year blossomed for the first time.

Another aspect of her character which endeared her to her cloistered sisters was her simplicity. She had no ambiguity in her heart; her attitude towards life with its problems was the direct candour of a child. She was oblivious as to what was said or thought about her actions, leaving the judgment of them to God. She accepted rebuke whether deserved or not, with silent meekness; indeed the whole time she spent in the cloister was one of self-abnegation and sacrifice.

The Sisters were charmed with the little novice and when she fell ill they could not do enough for her. Within a few weeks of her profession in February, 1925, the illness in her throat had developed so alarmingly that on the Doctor's advice she was removed from London with its smoke and grime to the peace of Warley, Essex. On arrival at the sanatorium there, it was discovered she was suffering from tuberculosis of the throat, and as the weeks passed, she grew worse.

It is a well-known saying that suffering reveals true character. The Sisters of Charity at Warley do not now hesitate to say that for eight months they had a "little saint" under their charge. Sister Francis suffered a great deal of pain; the Sisters knew pain was inseparable from the nature of her illness, yet no one ever heard her utter a murmur of complaint. Rather was she solicitous for the well-being of the other patients lest her

unnerved by this intimate glimpse at a soul that was wholly God's. They used to beg her prayers, convinced that very soon she would see Him face to face.

On the 24th of November, 1925, conscious to the end, she relinquished her spotless soul into the hands of God and died with the sacred names of Jesus, Mary and Joseph on her lips. She was buried at Kensal Green Cemetery and she was hardly cold in the grave when miracles began to be wrought through her most powerful intercession. Cures of all kinds, conversions, and employment obtained were only a few of the many marvels which prayer to her brought about. Her fame spread throughout the length and breadth of the land. Funds for the work of bringing her cause before the authorities began to pour in, entirely unsolicited.

Finally the Church authorities took the matter in hand because of the widespread publicity. A committee undertook the routine work. Prayers, composed with the approval of the Church were recited daily for her beatification; the demand for her biography became so great that it far exceeded the supply and her story had to be translated into many languages. Her body was taken up and re-buried in Mount Vernon Cemetery, Liberton, Edinburgh. After 12 years of hard work and research the news now comes from Rome that her cause is at last before the Sacred Congregation of Rites—a notable step in the process of beatification. May this holy girl continue to intercede for us before God; may the pious example she set be a joy and inspiration to every working person in the land; and if it be the will of God may the halo of the Blessed soon shine about the head of Margaret Sinclair, who loved God so well and served Him so faithfully.

Very Rev. Canon Doyle, Saint Saviour's Church, Govan, Glasgow, S. W. I., will be pleased to supply upon request pictures, leaflets, relics, etc. He will also send fuller information about Margaret to those interested. Anyone having received a favor through her intercession is also requested to send notice of it to him at the above address.



The Blessing of St. Francis

*I do not wish you wealth today nor
power to sway a nation,
I do not wish you all the joy that
fame and rank impart,
But I send to you the blessing of
St. Francis of Assisi—
The peace of God be reigning in
the kingdom of your heart.*

© Brian O'Higgins.
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harsh cough disturb them, and she used to do all in her power to make her nurses' work easier.

In spite of physical pain and the mental anguish she suffered from deep loneliness, her union with God was never broken; consequently she was always in peace and tranquillity. Visitors, looking at that wasted frame and the poor face in which only the eyes seemed alive, used to confess themselves rather

Tributes to Our Saintly Father Founder

So many messages of sympathy and of tribute to the life and labors of our saintly Father Founder following his death early in February, were received by the Franciscan Friars of the Atonement at Graymoor from individuals in all walks of life in every part of the world, that it has been found impossible to respond to each one to express our appreciation and gratitude, much as we should like to do so.

We therefore avail of the pages of this issue of *THE LAMP*, founded and so ably edited for many years until his death, by our Father Founder, to extend our thanks to friends and benefactors for their kind messages. Coming from the four corners of the earth, these messages illustrated, as perhaps nothing else could, the high esteem in which our late Father Founder was held personally by rich and poor alike, and they give evidence too of the deep impression which his life of religious and humanitarian endeavor has made on the minds of men, regardless of social station or creed. He was, as one writer expressed it, "a modern St. Francis."

Like the *Poverello* of Assisi, in whose footsteps he walked humbly, and whose virtues he sought to imitate, Father Paul Francis dearly loved the poor and the lowly. He found a human happiness, indeed, we may well say, a holy joy, in befriending those whom the exigencies of social or economic conditions relegated to what is commonly known as the under-strata or outcast of human society. Their human frailties or weaknesses drew to them all the stronger the tender compassion of Father Paul Francis. He shielded them with the mantle of his charity and brotherly love; solaced their physical and mental woes, and revivified in them the dormant spirit of manhood's dignity. So complete and all-embracing was his love for these, "our least brethren" that he called them his dear Brothers Christopher—or Brothers-in-Christ.

This charitable side of Father Paul Francis' character was so outstanding and became widely-known, not through any desire on his part, but followed as a natural consequence his constant public appeals for assistance for our less fortunate fellowmen, for he was truly a veritable "beggar for Christ's sake." His charitable ministrations were not confined to any one particular sphere, but were world-wide in scope, embracing the poor and unfortunate in the mission fields

at home and abroad, and many a poor Priest, Sister or Brother, struggling valiantly on the outposts of civilization for the spread of the propagation of the Faith, have reason to hold the name of Father Paul Francis in grateful benediction.

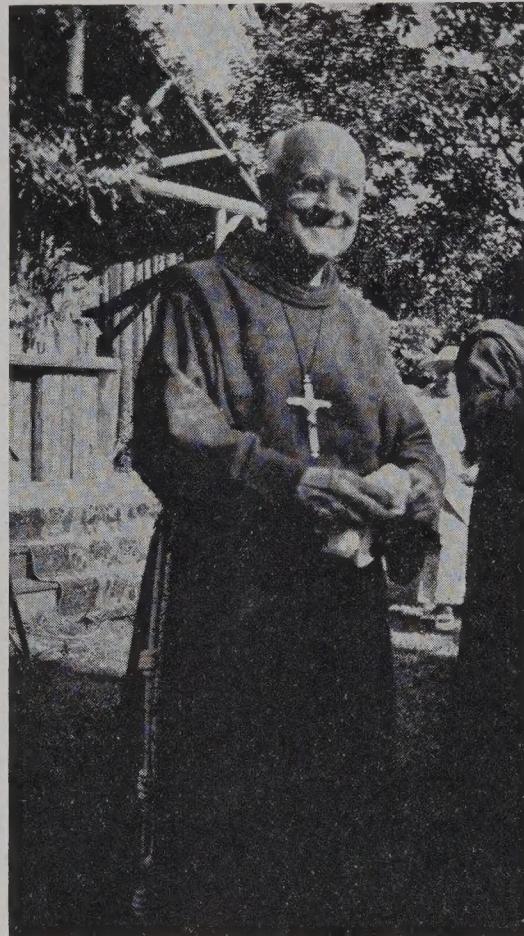
There was, however, another side to the life of Father Paul Francis which attracted world attention and that was his unique career as a Religious in the service of God. The story of his early years and his founding of the Society of the Atonement is in itself an epic that will adorn the pages of the Religious

History of the United States, but only in the perspective of time can a full evaluation be obtained of the effective service he rendered, not to the Catholic Church alone, but to Christians of every denomination.

Endowed and blessed in his boyhood years with a vocation to serve God, he followed in the footsteps of his father and became a minister of the Anglican Church. His ideals, however, remained unsatisfied for several years, and not until he had studied the life of St. Francis of Assisi could he find that for which he had been soul-hungry. Shortly thereafter he determined to establish in the Anglican communion the Society of the Atonement as a religious order based on Franciscan principles.

The history of the Society of the Atonement is fairly well-known. The Father Founder, ever seeking to perfect himself in the service of God, sought by prayer and study to find a way towards healing the divisions among those professing Christianity. The more he prayed and studied, the more surely was he led toward the Divine Center of Unity—the Holy, Catholic and Apostolic Church. In 1908 he inaugurated the Church Unity Octave, an eight-day period of

prayer for the Unity of Christians in the Fold of Peter, now observed by non-Catholics as well as Catholics in all parts of the world. This remarkable undertaking of an Anglican minister made him, as Monsignor Hawkes, himself a convert, writes in the *Catholic Standard and Times of Philadelphia*, "the subject of controversy in every Episcopalian paper and circle. To a few, very few, he was a pioneer leading the vanguard of the most advanced Anglo-Catholics; to most he was a traitor to his own church, tearing up the very foundations of its structure. Already he was the editor of *THE LAMP*, a provoking monthly which set all the staid



The kindly and benevolent Father Founder of the Society of the Atonement smiling with pleasure during a recreation period on the Mount of the Atonement last Summer.

Episcopalians by the ears. People denounced him without being able to answer him—or, and this was the most irritating—to ignore him. Seminary reading-rooms tried to banish the publication from their tables, but it always came back. Month by month in its pages the message was reiterated: the Episcopal Church must return in a body to the Pope for history demands it, religion demands it, and common sense demands it. * * * Father Paul had already enlisted millions of Christians all over the world in a crusade of prayer which he called the Church Unity Octave. Dozens of Catholic Bishops had authorized the devotion; and Protestants of every kind co-operated, although the purpose was obviously definite—it was to bring all Christians into unity with the See of Peter. And all this had taken place long before Father Paul himself had any ideas of making an individual submission to the Pope."

One year after his inauguration of the Octave of prayer for the Unity of Christians in Peter's Fold, Father Paul Francis and his followers were granted the grace of conversion to the Catholic Faith, and through the benignity of the Holy See were received into the Fold as a Corporate Body.

From that October day in the year 1909 which saw the submission of the Society of the Atonement to the jurisdiction of the Holy Father at Rome, the work of the Society has had a widespread influence in promoting the cause of Christian Unity. Of this notable life-work of Father Paul Francis, we cannot do better than to quote the words of editorials in some of our Catholic newspapers.

"With the death of Father Paul James Francis came the close of a career most interesting and most unique," says the *Catholic Courier* of Rochester, N. Y. "So devoted to the ideals of the religious life was this man that he moved among the people of this generation as an almost medieval figure. He sought for the light, and he found it through God's grace. He heard the call of divine vocation and he answered it. * * *

"* * * The Church Unity Octave observed throughout the Church as a time of special prayer and devotion for the reunion of all Christians in the true faith was the inspiration of Father Paul and may be the accomplishment around which will center the most

lasting memories of his life.* * * While we pray for the soul of Father Paul, let us try to match his zeal for the Church of God! We were born in the Faith, he came to it through conversion. May his example inspire us to greater love for the Church and more active participation in its salutary work for the souls of men."

Similarly impressed by the Church Unity movement the Editor of the *True Voice*, Omaha, Neb., writes:

"Last week there passed to his reward the founder of the Friars of the Atonement, a noted convert to the Faith and one in whose heart there was eagerness to win the world to Catholicism. He who had come to know the Truth and who had led many another to the acceptance of the Truth had but one glorious worldly aim—*"Ut omnes unum sint"*—That All May Be One. His daily prayer and work were for one end: the coming of the day that would see in this world One Fold and One Shepherd. * * *

Father Paul and his work, especially the beginning of the Church Unity Octave, will become one of the milestones in the history of the Church in America."

Indicative of the importance which high ecclesiastical dignitaries at Rome give to the Church Unity movement is made evident in a letter just received from His Eminence, Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church. He writes:

"In my own name and in that of this Sacred Congregation for the Oriental Church, I wish to convey to you and the Friars of the Atonement

our sincere sympathy in the great loss you have suffered in the recent death of your Founder and Father General, the Very Reverend Father Paul Francis.

"The fame of the Society founded by him and its accomplishments in the sphere of Christian charity has reached far beyond the limits of your own country. A feature of his work that I would single out for special praise is the providential and pious practice which owes its initiative to his zealous influence, namely, the 'Church Unity Octave of Prayer.' Through the efforts of Father Paul it has spread throughout the world and has accomplished an immense good in awakening our Catholic people to a mission consciousness and to the need of interesting themselves in the conversion of those without the Fold.

"It is a source of satisfaction to me that in this very

In Memory of Father Paul

*Now lies in death a poor and humble man;
In life with loving steps with men he trod,
But not intent the flame of pride to fan,
He lived to know and serve the Triune God.*

*He begged, but not for riches did he take,
For neither gold nor silver would he touch,
But beggar all, with beggars bread he brake,
For, like our Lord, he lived on earth for such.*

*And, as an eagle, shorn of feathered wing,
Is exiled from its lofty habitat;
So, weighed to earth, the Winter ere the Spring,
He suffered, but was patient with his lot.*

*At last, amidst his trials there came sweet rest;
The Second Spring appeared, all cloth'd in green;
With lasting peace his royal soul was dressed;
He closed his eyes and passed to life serene.*

*This noble soul sees but a nobler end
In dying, who for love and love alone
In God, the souls of men he sought to blend—
In Unity of Faith at Peter's Throne.*

—Fra. Clement, S.A.

year, the last here on earth of this worthy religious, I was able to give an impetus to the spread of this pious practice in a circular letter to their Excellencies, the Bishops subject to this Sacred Congregation, in which the period of the Octave was suggested as a time of special observance of missionary endeavor and prayer. This fruit of the initiative of your lamented Father General will surely plead in intercession for him before the Throne of Divine Grace.

"While my prayers and those of my associates are being offered in suffrage for this chosen soul, blessed with a lifetime of meritorious labor in the service of the Lord, it does not seem unfitting to entertain the pious hope that from Paradise, Father Paul will continue, even more efficaciously, to further that Unity for which he strove so indefatigably during his mortal life.

"Extending to you once again my heartfelt sorrow at your loss and with the prayer that your Founder's high ideals of spirituality and charity may be maintained and carried forward to still loftier heights of accomplishment."

In the same mail that brought us this gracious letter from Cardinal Tisserant in Rome, came another from a member of the Hierarchy under his jurisdiction, His Excellency, Bishop Calavassy of Greece, a friend of many years. It is a beautiful tribute of appreciation of the saintly character of our Father Founder. From Athens, Greece, Bishop Calavassy writes:

"It is only today that I come to learn, reading the *Osservatore Romano*, the sad news of the death of our beloved Father Paul Francis.

"This news was a heartfelt blow to me, as if I had lost my own Father. Was not he a good father and a sincere friend, the most sincere friend to me, since the time I had the good fortune to meet him at Graymoor in 1917? He became since not only my personal friend, but the best friend and benefactor of the Greek Missions. Many of our organized works in Turkey and Greece are due to him; to his charity and to his zeal for the Cause of Reunion to which our work, like yours, is devoted.

"My Seminary, my orphanage, my Sisters owe to him, to a great extent, their material existence and their establishment in Greece. For many years my clergy was practically supported by him, through Mass stipends he used to send me, when he could afford them. He personally witnessed the result of his charity and zeal when he gave us the pleasure of a stay with us in Athens in 1925.

"You understand why all our communities here are today mourning his death.

"I ordered all my priests to apply as soon as possible four Masses each of them for his soul and all Sisters, Seminarians and orphans are praying for him.

"I myself just said Mass for him and I will continue to prove my gratitude to him in the same way in the next few days, although I am convinced that he does not need our prayers for himself, being already in possession of his deserved eternal joy in Heaven.

"I shall never forget the impression I had in visiting him for the first time at Graymoor. I was since then convinced that he was a man of God, a saintly priest, a perfect Religious, full of the spirit of our good

Lord Jesus Christ. By his poverty, his humility, his meekness and charity, his supernatural spirit and his extraordinary faith, he was giving the impression of a real saint. It was enough to visit his private cell, in order to realize the degree of his mortification.

"You know all this better than I do, but it must be consoling to you, I think, to know that your beloved Father now in Heaven, has his admirers far away in the Missions and all over the world, because I am sure that all those who, like me, had the good fortune to make his acquaintance, had the same impression.

"Let me now add that the death of our good Father Paul, not only does not break the bonds which united us with Graymoor, but on the contrary, it will strengthen them forever, since our gratitude to Graymoor will be eternal and since you all, I am sure, will never cease to honor his memory by your friendship and kindness to his old friends. I am sure that he, now from Heaven, is observing with happiness our efforts towards the common Cause to which he consecrated his life and will bestow upon all of us the blessings of God for the full realization of that Cause, 'Ut Omnes Unum Sint'."

In a more intimate sense the most consoling message which came to the Community at Graymoor, was that conveyed in a letter from His Eminence, Nicola Cardinal Canali, Cardinal Protector of the Sisters of the Atonement. "I cannot tell you, my dear Fathers and Brothers," he wrote, "how grieved I was to hear of the death of your beloved Father General and my own personal and much esteemed friend. (R. I. P.) Not knowing that he was suffering in any way, and having heard from him so recently, the news of his passing away was a great shock as it must have been for all the members of your holy Society. I informed His Holiness immediately and he has graciously commissioned me to express his most heartfelt sympathy to all the Friars and Sisters. At the same time His Holiness imparts to each and every member of the Society his special Apostolic Benediction assuring you that your beloved Father and Founder will be remembered in his prayers.

"I am sure I need not remind you that dear Father Paul Francis had gained the esteem and sympathy of all who came in contact with him in Rome and that, I think, was his well-deserved experience everywhere. He was called to do a great work and he responded generously, so that we have reason to hope that this 'good and faithful servant' is enjoying, or will speedily enjoy, a very great reward. His work has flourished marvellously and now he and Reverend Mother M. Lurana, of holy memory, will continue to watch over their Society and procure for it still greater blessings than those already bestowed. I know the Friars and Sisters will make every effort to preserve the spirit of their holy Founder and Foundress and that they may persevere and succeed in doing so, will be my fervent prayer and especially when praying at the tomb of the saintly Cardinal Merry del Val who took such keen and practical interest in what he called the birth of your Society.

"I commend myself to your prayers and send my special blessing to all the members of the Society, both Friars and Sisters."

"Ut Omnes Unum Sint"

It was, we believe, the late Father Isaac Thomas Hecker, founder of the Paulist Order after his conversion to the Catholic Faith, who wrote:

"If you take the sum of the doctrinal affirmations made by the various denominations outside of the Catholic Church you will come very close to the body of Catholic doctrine; but if you take the sum of their negations, you will come near to annihilating Christianity."

* * * * *

Three persons in five in the United States have no connection with any church; three in five never have been to Sunday school and have no Christian education; three in five never have worshipped at all, never have read the Bible, and the assumption is they have never prayed.

These assertions were made at New Orleans by Dr. Peter Marshall, pastor of the New York Avenue Presbyterian Church, Washington, D. C., at a father-and-son banquet of the Laymen's League of the New Orleans Presbytery.

In the beginning the United States was a Christian nation, but it cannot be called that today, Dr. Marshall declared.

"Church people don't have any idea of the situation," he said. "They are in the habit of thinking of America as a Christian nation. But what about our social customs, our gambling, the divorce situation, the slum problems, the race question? Are these Christian? We church people are a minority of the population. There are 60,000,000 of us, but there are 70,000,000 others.

"Young people are being brought up in a pagan way. Nature abhors a vacuum and unless Christian education is inserted, then pagan education will seep in."

* * * * *

Few people of the United States or Europe, says the *Catholic Telegraph Register* of Cincinnati, know

anything about the amazing Christian history of Asia. There exists in our Church the Chaldean rite, using the language spoken by Jesus Christ at the Last Supper, as its liturgical tongue—Aramaic. There are 60,000 of these people alive today, descendants of the heretical Nestorians who broke away from the Church in the fifth century. There are still about 69,000 real Nestorians alive. The World War halted a wave of conversions that would have brought all of them back to Catholicity. In the religious persecutions that followed the war, the Chaldean Catholics lost four Bishops, dozens of priests, and 60,000 laics—martyrs.

In early persecutions by Persia against the Christians, there were 3,000,000 martyrs.

After the split from the Universal Church, the Nestorian Patriarch for a time had 80,000,000 Christians, of different races and nations, with more than 230 Bishops, 17 of them Metropolitans, under him! Nestorianism, like Arianism before it, was, therefore, far more powerful proportionately than Protestantism has ever been.

What caused its decay? queries our contemporary. It answers its own question with the statement of an age-old truth that all Christianity dies out eventually if it is not linked with the See of Peter.

* * * * *

The Reverend Alan G. Whittemore, Superior of the Protestant Episcopal Religious Order of the Holy Cross, told a Boston audience as quoted by *The Register*, Denver, that the Protestant Churches need more of the iron discipline of the Roman fold and the Papal Church could stand the injection of a little more freedom in its policies. In time, he predicted that the two would come together. He regards the Episcopal denomination as standing half-way between the extremes.

May the day be not far off when Dr. Whittemore's prediction will be fulfilled by the return of the wandering sheep to the Fold of Peter.

A Prayer for Time of Meditation

*"O Holy Spirit of God—
Come into my heart and fill me;
I open the windows of my soul to let Thee in.
I surrender my whole life to Thee;
Come and possess me, fill me with light and truth.*

*I offer to Thee the one thing I really possess,
My capacity for being filled by Thee.
Of myself I am an empty vessel,
Fill me so that I may live the life of the Spirit,
The life of Truth and Goodness,
The life of Beauty and Love,
The life of Wisdom and Strength.*

*And guide me today in all things;
Guide me to the people I should meet or help;
To the circumstances in which I can best serve Thee:
Whether by my actions or my sufferings.*

*But, above all, make Christ to be formed in me,
That I may dethrone self in my heart
And make Him King;
So that He is in me, and I in Him
Today and forever. Amen."*

—Walter Bloemfontein.

The Arch-Enemies of Christianity

In an article written for the London *Tablet*, a Catholic weekly, Father Friederich Muckerman, a German Jesuit now in exile, declares that the Hitler program for Nazi Germany repudiates the Christian order and at the same time imitates that order in the new setup. Thus it struggles against the world of cathedrals and erects its own—to the devil. National Socialism, says

Father Muckerman, tries to discover a negative substitute for the positive values it repudiates. It rejects the whole background of the Christian Middle Ages, and strives to replace it with a will-o'-the-wisp millennium of its own fashioning. The armies of Hitler can be defeated in this war, but it will take more than armed might to defeat the materialistic cult of the Hitler following.

Father Muckerman's declaration on the sinister aims which Hitler and his followers have been plotting for the destruction of Christianity are amply confirmed in the pages of a book written by Dr. Hermann Rauschning, former president of the Danzig Senate. The book bears the title: "Hitler Told Me".

In the seventh chapter of his book, Dr. Rauschning quotes Hitler in a personal conversation as follows:

"The religions? None of them has any future. At least not for the Germans. Fascism may make its peace with the Church, if it wants to. I will do the same. Why shouldn't I? It won't prevent me from destroying Christianity in Germany. The Italians, naive people, can be pagans and Christians at the same time. But the Germans are different. They take things seriously. They are either Christians or pagans, not both.

"It all depends on whether the Germans remain true to the Jewish-Christian religion and to a slavish morale of compassion, or whether they will acquire a new faith which is truly heroic, a faith in a God Who is immanent in nature, immanent in the very nation, in a God of their destiny and their blood.

"Easter will then no longer be Resurrection, but the eternal regeneration of our nation. Christmas will be the birth of our savior, that is of the spirit of heroism and liberation. . . . Then the liberal servants of religion will teach our god in their churches and substitute the crooked cross for their own cross, and instead of praising the blood of their Saviour they will praise the pure blood of our people and will make of the Host



Stalin



Hitler

the holy symbol of the produce of the German soil and of the brotherhood of our nation."

Discussing the methods he then had in mind to destroy the Church, Hitler is reported as saying that he was not going "to make martyrs" of the priests and ministers, as was done during Bismarck's *Kulturkampf*.

"I will be satisfied to denounce them as vulgar

criminals," he is quoted as saying. "I will tear the mask of respectability off their faces. And if that is not sufficient, I will make them appear ridiculous and despicable.

"I shall produce motion pictures to tell the true story of the black men (priests). Then one may view at close range the stupidity, the dirty egoism, the frauds of their church. One will then see how they smuggled money out of the country and how they rivalled the Jews in greed."

On the other side Hitler's partner Stalin through his official mouthpiece, *Pravda* openly declared that "On August 30, (1939) there was signed a pact between the Soviet Union and Germany to combat any Christian ideology that would be hostile to the two States.

. . . The two States have conferred on the necessary measures to be taken, and decided to exchange all information regarding this question. The campaign will offer special interest in Poland . . . anti-religious propaganda will be carried on by the Atheist League of Militant Godless and practical measures will be jointly decided upon by the Soviet Union and Germany."

The recent radio broadcast from the Vatican City by Cardinal Hlond of Poland informed the world of the immediate results of this "special interest in Poland." Churches are closed and desecrated; the Blessed Sacrament is trodden underfoot; wayside crosses and shrines are destroyed; priests are tortured and shot; the schools are deprived of all religious teaching; in the area of the Soviet occupation 3,679 priests have been deported to Siberia, and the new Soviet courts of "Justice" have received orders to hold the practice of the Christian religion as sufficient grounds for divorce; in a word, Poland under Nazi and Soviet rule is being as far as possible de-Christianized.

Finland, too, is now experiencing the ruthless policy of the Hitler-Stalin combine to spread the spirit of atheism as may be judged from a sample of the tracts

now being spread among the Finnish people within the territory just taken over by the Soviets. According to these tracts "the aim of our fight," say the Soviets, "is to found a hundred per cent atheistic State. A Godless Finland will prove the best support for our movement in the north. All those who still profess a religion are the enemies of your country and of Stalin. . . . Arrest all priests that you may meet. . . . Remember that you are sacrificing your lives to win the world's victory of atheism."

Soviet Russia, in the viewpoint of informed circles in Washington is at the moment the most forbidding spider in the web of world affairs. There is more than a suspicion that the Hitler-Stalin partnership would be of short duration once the Soviet government has gained complete control of the Baltic and if possible the Near East. Nazi Germany would be the prey of Communism no less than the democratic countries, for Stalin and his Communist disciples have made no secret of their ambition to carry the torch of world rebellion through the length and breadth of Europe in an effort to destroy Christianity and replace it with a concept of humanity that would place man on the level of a better-organized animal.



The Black Spider of Soviet Communism seeks to enmesh all of Europe, including Nazi Germany in its web of destruction.

In a book published last year in England and titled "One Man Against Europe," the author, Konrad Heiden, a German exile who suffered under the Nazis, says:

"The basic fact of the Third Reich is this: human society is being made into a machine, the life of a nation into a technical process. Russian Communism took hold of economic life with a similar purpose; National Socialism is taking hold of human beings. Everything can be moulded—this is a thought which only the modern intellectual could think—not only the distribution of goods, the relations of supply and demand, but man himself, his feelings, his loves and his hates, his begetting, birth, education, mating, procreation

—and finally, of course, his death. There is no mystery about society; it can be fully understood and regulated by those who know its laws. These laws are the laws of race, the source of strength and therefore of dominion. National Socialism proceeds from the 'inner comparative,' from the natural and unchangeable principle of inequality of men. A minority is destined to shape and guide; but the fate of the masses is to be, in their most primitive form, raw material, and in their highly trained condition, a tractable, productive machine."

Join With Your Friends on a Pilgrimage to Graymoor

Every Sunday during the Spring and Summer months Graymoor is the Pilgrimage goal for large groups of people who come to visit our various Shrines and points of interest on the Mount of the Atonement.

Information on to cost of transportation, date of pilgrimages and time of leaving New York may be had from the Bus Terminals located at: 170th Street and Jerome Ave.; 181st Street and Amsterdam Ave.; Mid-town Bus Terminal, West 43rd Street, between 6th and 7th Aves.

Pilgrims to Graymoor and travellers generally can attend Holy Mass on Sundays at St. John's Church, Graymoor. Low Masses at 7 and 11 A. M. High Mass at 10 A. M.

Beginning May 5th there will be Pilgrimage Masses from eleven to one o'clock at the National Shrine of St. Anthony on the Mount of the Atonement and every Sunday thereafter throughout the Summer.

In addition to the Bus service, the New York Central Railroad has arranged to run Special Pilgrimage Trains from New York City and also from Albany and other sections. For Information on these Pilgrimage trains, rates of fare, etc., apply to your ticket agent or phone Murray Hill 9-8000—extension 2516.

Echoes of the Press

ESSENTIAL TO PEACE

Have you noticed how careful, when he speaks of peace among the nations, Pope Pius XII is to underline social justice as a *conditio sine qua non* of true and lasting peace? He mentions always in the same breath peace between nation and nation and peace between the different classes which constitute Society—employer and worker: "peace the fruit of justice," and justice is something which has no limitations. Speaking to the Spanish nation the Holy Father said recently that he wished them a "strong and healthy national economy." In other words, Peace will not have come to take up her abode in Spain if she does not walk hand in hand with Justice. And it must be justice to all men—aristocrat and plebian, employer and worker.—*Monsignor Colgan*, in "*The Southern Cross*," Capetown.

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LEST IT HAPPEN HERE

That the dislike of Communism, Fascism and Nazism is becoming more and more general here in the United States, is a fact that few will deny. We hope that this general dislike of foreign "isms" may start a similar reaction against the milder forms of extremism in American politics. In fact, one should follow logically from the other. Extremes lower resistance. But a strong healthy body politic is the best antidote to the evils of arrogant dictatorships.

Labor is not all right—nor all wrong. Capitalism is neither an unmixed good nor an unmixed evil. Management and labor are beginning to learn that it is possible to compromise, to work out practical methods of bringing about reforms. Laws alone do not bring prosperity—legislative remedies will depend to a great extent upon the people themselves.

It is extremism to look to materialistic solutions as the answer to our problems. Man has his limitations. There are forces which he cannot wholly control by passing laws and issuing regulations. All our problems cannot be solved in terms of employer, laborer, capitalist, reformer or what not. What we have as a nation will depend upon what we have as individuals.

The excesses of our political system are due, in some measure, at least, to the laxity, indifference and callousness of our citizens. We cannot reform the world, but by putting our own house in order we will best show that our system of government is workable, and thus effectively bar the evils of foreign isms.—*Catholic Mirror*.

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'DON'T YOU KNOW ME, MAMA'

There is an old story concerning a lady of means who gave much time to social reform movements. On her way home one day she noticed a little boy, dirty and dishevelled, playing in the street. "Some poor, neglected child," she thought and hastened to ask where his home was. The little fellow paused, eyed

her sharply and suspiciously for a moment and then exclaimed: "Why, mama, don't you know me?"

We are reminded of this yarn when we read of women going here and there to preach birth control, lecture on social service, etc., while there is dissension, divorce, etc., in their own families.

Promoting Christian social reform—which does not include contraception—is most praiseworthy for persons of leisure, provided one's own duties to home and family are not neglected.—*Michigan Catholic*.

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PATRIOTISM OR PREJUDICE?

Southern Baptists lack the cunning, but not the venom, of the serpent when they protest against the President's appointment of a personal envoy to the Vatican on the grounds that it offends against the American principle of the separation of Church and State. They rend the veil of their sham patriotism to reveal sheer religious prejudice when they hark back to the 1928 presidential campaign to find an incident in national life which stirred their holy horror quite as much as the present. Then, also, they hid behind a camouflage. It was not aversion to a Catholic candidate, they claimed, but his aversion to Prohibition that made political platforms out of Protestant pulpits to break the solid South.

Their threat to defeat any presidential candidate who will not repudiate the Vatican envoy appointment is as much an evidence of anti-Catholic bigotry as it is an empty boast of power, which today they do not possess. It will only take the occasion to prove that their 1928 betrayal of the people's civic independence rang the death-knell to their influence as clerical politicians. Any candidate who recalls the reaction of Southern Democrats in 1928 when they woke up to the fact that they had been hoaxed into voting against their own traditions and best interests, will hardly fear the threats of these would-be ministerial demagogues.—*Evangelist*, Albany, N. Y.

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WHOSE IS THE GREATER NEED?

Much has been written about the Catholic press, its necessity and desirability. For the most part, however, the majority of expressions on the subject deal with the need of supporting the press, for "without your help it will fail." The other side of the medal, that Catholics need a Catholic press even more than the press needs them, is perhaps too little mentioned.

The proper balance that should exist in this regard is aptly summed up by Most Rev. Aloysius J. Muench, Bishop of Fargo, N. D., writing in the *Catholic Action News*, monthly publication of that Diocese. Quoting the late Bishop O'Reilly to the effect that "after prayer and the pulpit, the press will be the most powerful instrument for the propagation of the Catholic Faith," Bishop Muench affirms: "Nothing could be truer.

Yet, it is one of those truths which is heard, assented to, and then forgotten."

Regarding the importance of the Catholic press, His Excellency remarks: "We need the Catholic Press to keep our minds on the right path of truth. All too easily may it happen that our minds may be deflected, perhaps even without being conscious of it, by the currents of the sensual, materialistic and worldly opinions of the day. We need the Catholic press to keep ourselves well informed with regard to such truths of our Catholic Faith as require application to the special problems of moral conduct in this modern day. The field of morality has been invaded by pagan thinkers and writers who seem to take great delight in demolishing Christian standards of moral conduct. We need the Catholic press to keep our contacts with the spirit and traditions of Catholicism, with important events in the life of Holy Mother Church and with the minds of Catholic leaders in fields of Catholic Action. We need the Catholic press for the preservation of our homes. This has become more imperative than ever before because of the widespread challenge to Christian living in the homes of our land."

Only then does Bishop Muench refer to the problem of supporting the Catholic press. "The Catholic press needs our support, moral and financial," he comments. "Let us abstain from unkind and ill-considered criticism, but let us rather pay tribute to the men and women who, at great personal sacrifice and with meager means, struggle to keep the Catholic press in the service of the Catholic Faith. Let us bring financial support to our Catholic press by subscribing to one or the other Catholic papers or magazines. The cost after all is small when related to the great gain, not only for a better Catholic press, but also for the preservation of our Faith."

Were the relationship between the individual Catholic and the Catholic press realized more clearly as a two-way relation, the Catholic press would unquestionably attain to greater vigor and influence. A reader of the progressive-pink "Nation" of New York, commenting (issue of January 20th) on a scurrilous attack against the Catholic press, remarks with more than a little truth that many Catholics buy Catholic papers but do not even intend to read them. The bone-to-a-dog support is worse than useless. The Catholic press suffers from many limitations but is overcoming the majority of them by dint of sacrifice and hard work. It indeed needs financial assistance, but Catholics need the press more than it needs them.—C. V. Service.

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"THE CHURCH AND SOCIAL ORDER"

Commendation of the Hierarchy's pastoral "The Church and Social Order" issued a few weeks ago, is still being spoken and written by men in public life and secular newspapers of the country.

"A great document—admirable in statement and vision," said Attorney General Robert H. Jackson of it.

"These words carry a deep admonition and lesson in human tolerance and understanding which should be heeded by millions in our present day of multiplying intolerance, bigotry and hate," said David Dubin-

sky, president of the International Ladies Garment Workers Union.

"It is one of the most encouraging signs of the times to find churchmen taking such a sound, sane view of economic problems. It will have a great effect. It is a wonderful document," said Edward Keating, editor of *Labor*.

"It is a document of the greatest importance, since it voices the social views of an organization which is neither business nor political but which is devoted to the religious and social welfare of its people," said John T. Flynn, widely-read columnist of the Scripps-Howard newspapers.

"The Roman Church is far ahead of us in its intimate dealings with those who are overwhelmed with sorrows that flow from economic maladjustments," said Dr. Arthur Lee Kinsolving, rector of Trinity Church (Episcopal), Boston.

"An extremely thoughtful and penetrating social document" that "will undoubtedly prove important, probably increasingly so as the years pass," said the *St. Louis Globe-Democrat*.

"Whether or not the program of the Catholic Bishops is ever embodied into a working system for the nations, it contains matter that is well worth considering," said the Danbury, Conn., *News-Times*.

"There should be commendation for the prelates of the Catholic Church of America in offering their proposals for a better order, and there ought to be study of the plan," said the *Miami Herald*.

"It has an impartiality and earnest sincerity which is a rebuke to those who undertake to advance remedies for social and economic difficulties on a foundation of partisanship, special interest or prejudice," said the *Detroit Free Press*.

On motion of Senator Robert La Follette, Jr., of Wisconsin, unanimous consent was given by the United States Senate to print the statement of the American Catholic Hierarchy as Senate Document No. 149.

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SO SPEAKS A TRUE AMERICAN

When the Archbishop of New York, the Most Reverend Francis J. Spellman, was invested on March 12th with the Sacred Pallium, the symbol of his rank and authority, he delivered a forthright sermon in which he enunciated his profession of Catholic Faith and an equally strong profession in American ideals. "I pledge myself," he declared, "to maintain and defend our fundamental liberties. * * * I am for all of our freedoms and our freedom. I am opposed to tyranny, even though it calls itself freedom. I am opposed to anarchy, even though it calls itself liberty. I am opposed to traitors to the United States, even though they wave American flags and call themselves patriots. I am opposed to lawlessness and violence in speech and in action. * * * I reaffirm my faith in America and in American institutions."

"Archbishop Spellman did not need to reassure us on these points," says *The New York Times*, and continues "His record speaks for itself. His kindness and tolerance were obvious from the first. Yet, in this day of misunderstandings, of sinister hates and jealousies, of deliberate unreason, his words are brave and timely."



Multum in Parvo

The Woman's Missionary Council of the Methodist Episcopal Church, South, at its convention in New Orleans last month, passed, among other resolutions, one demanding that "full clergy rights" be accorded to women in the Methodist Church, and another favoring religious education for public school children. Concerning the latter, the resolution noted that "Protestants have seemed to want the State to keep hands off of church affairs and this policy has resulted in a spiritual illiteracy of at least 50 per cent of the children."

* * *

The South Carolina General Assembly has once more made it plain that it will do nothing to alter that State's status as the Nation's only state without a law permitting divorce. The chairman of the Senate judiciary committee announced that his committee has abandoned its plan to sponsor a popular referendum on permitting divorces.

* * *

A Catholic College, the first such institution of its kind in the State of Florida, is now under construction at Miami Shores. It will be for women and under the direction of the Sisters of St. Dominic of Adrian, Mich., who expect the college will be ready to open in the autumn. It will be known as Barry College in honor of Most Rev. Patrick Barry, Bishop of St. Augustine.

* * *

Lieutenant-General Hugh A. Drum, commander of the Second Corps area of the United States Army, with headquarters at Governor's Island in New York harbor, is this year's recipient of the Notre Dame award of the Laetare Medal. In the fifty-eight-year

history of the award, Gen. Drum is the third military man chosen for the honor. Gen. John Newton received the Medal in 1886 and Gen. William Rosecrans was named ten years later.

* * *

Meeting in Washington last month delegates representing 45 out of 49 Masonic lodges in the United States heard a paper prepared by J. Edward Allen of North Carolina, in which it was asserted that expansion of Free Masonry in Europe is "out of the question" at the present time, and that the logical place to turn to for growth now and in the immediate future is Latin America.

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Reports from Vatican City announce that two canonizations and three beatifications are scheduled to take place next month.

Blessed Gemma Galgani, a Passionist Tertiary of Lucca, who died on April 11, 1903, and Blessed Mary St. Euphrasia Pelletier, Foundress of the Congregation of Our Lady of Charity of the Good Shepherd, who died on April 14, 1868, will be canonized on the same day—May 2nd, Ascension Thursday.

Venerable Mother Rose Philippine Duchesne, a companion of St. Magdalene Sophia Barat in the founding of the Sisters of the Sacred Heart and the first to introduce the order in the United States, where she died at St. Charles, Mo., on November 18, 1852, will be beatified on Sunday, May 12th.

The Venerable Mother Joaquina De Verduna de Mas, Foundress of the Spanish Carmelite Sisters of Charity, who died in Barcelona in 1854, will be beatified on Sunday, May 19th.

The Venerable Sister Mary of the Crucifix di Rosa, Foundress of the

Congregation of the Handmaidens of Charity, in Brescia, Italy, who died near the middle of the last century, will be beatified on May 26th.

* * *

The House of Representatives recently passed the bill, H. R. 5757, aimed at the indecent literature industry. The measure which was introduced by Representative Gillie of Indiana, is in line with the resolution adopted by the 21st national convention of the American Legion in Chicago last September. That resolution called for the regulation of the distribution of periodicals and publications of an un-American or indecent nature and which are proving to be "detrimental to both the morals and physical well-being of the public."

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Preceding the opening of the Senate sessions at the Capitol on Washington's Birthday, Rev. Father John K. Cartwright offered the following beautiful prayer. "We give Thee thanks, Almighty God, for that which today we commemorate; the leadership of the great patriot who showed us the way to freedom under Thy providence.

"Quietness and light are ours today, but quietness and light can abide only in the observance of Thy righteousness. We who have long thrown off earthly tyrannies have never denied Thy sovereignty nor repudiated the Kingship of Thy Son from Heaven, who is Christ the Lord.

"Grant that the darkness of the peoples may soon be bright and that freedom may heal their wounds. Grant that they, with us, may always seek peace not in the accidents of casual circumstances but in the very source of peace. For them and for us grant abiding enjoyment of the peace of

Christ, in the Kingdom of Christ. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

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Speaking in Sandusky, Ohio, a few weeks ago, the Most Rev. Karl J. Alter, Bishop of Toledo, took occasion to warn the American people that despite widespread propaganda to the contrary, the present war in Europe is being fought for the old issue of economic domination and not for Christianity. "Americans should not be fooled," he declared, "into thinking they are called upon to salvage democracy or Christianity in Europe, for it should be remembered that as late as last August 31st, representatives of England and France stood in the parlor of the Russian foreign minister, willing to make a deal with the arch-enemy of both democracy and Christianity."

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The United States Department of the Interior is taking an interest in making the birthplace of the poet, Joyce Kilmer, at New Brunswick, N. J., a part of our national parks system. Kilmer, the author of many beautiful poems, was a convert to the Catholic faith.

For several years the memorial association, which sprang from Joyce Kilmer Post 25 of the American Legion, has been working to make the soldier-poet's boyhood home a museum and a retreat for rest and contemplation. If the site becomes a national park, the grounds will be planted with trees from every State. The author of "Trees" is already honored by other memorials, but his old home in Jersey remains the most suitable place in which to keep fresh the memories of his interests.

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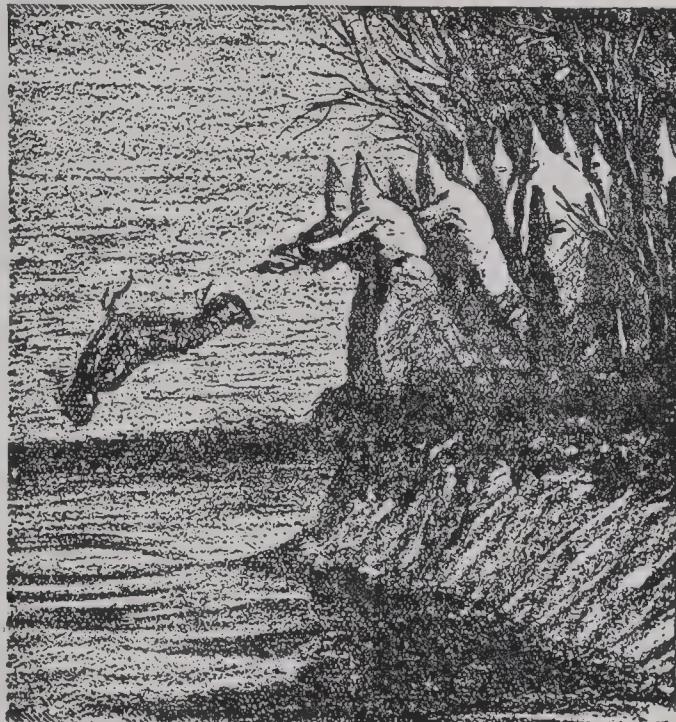
Restoration of Mission Soledad, or "Mission of Our Lady of Solitude," one of the units of the mission chain that extends from San Diego to Sonoma, has been pledged by the Native Daughters of the Golden West as a special work of the organization for 1940.

Only the crumbling walls of the historic foundation of 1791 remain and it is the hope of the present pastor of Soledad, the Rev. William Stuhlmann, that a good part of the building will

be restored in time for the 150th anniversary next year.

Mission Soledad was founded by Father Francisco Lausen, but its first structure was not completed until 1797 and this temporary edifice was replaced by a larger church in 1808. At the time of secularization, in 1834, it had 350 Catholic Indians and records showed that there had been 2,234 baptisms and 675 marriages since the foundation. Following secularization the process of decay began.

It is of interest to note here that the Sisters of the Atonement are en-



WHEN KLANHOOD WAS IN FLOWER.

—Fitzpatrick in the St. Louis *Post-Dispatch*.

gaged in mission work at Soledad, California's Catholic heritage.

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The above cartoon by Fitzpatrick in the St. Louis "Post-Dispatch" is as apt today as it was when first published several years ago when the Klan was at the height of its power. Strenuous efforts are now being made to revive the notorious organization. Units of the Klan are said to be under way in Philadelphia, Providence, Jersey City and Schenectady. The "New World," official organ of the Chicago archdiocese, looks for a strong revival of the bed-sheet brigade, but believes it will not succeed so well in the North as it did in the roaring twenties. Too many people were exploited by racketeers.

During the past few weeks death has claimed among others, Sister Mary Nativity, a member of the Humility of Mary Order at Villa Maria, Pa. Of her long life of 87 years, she had spent more than 70 in the religious life.

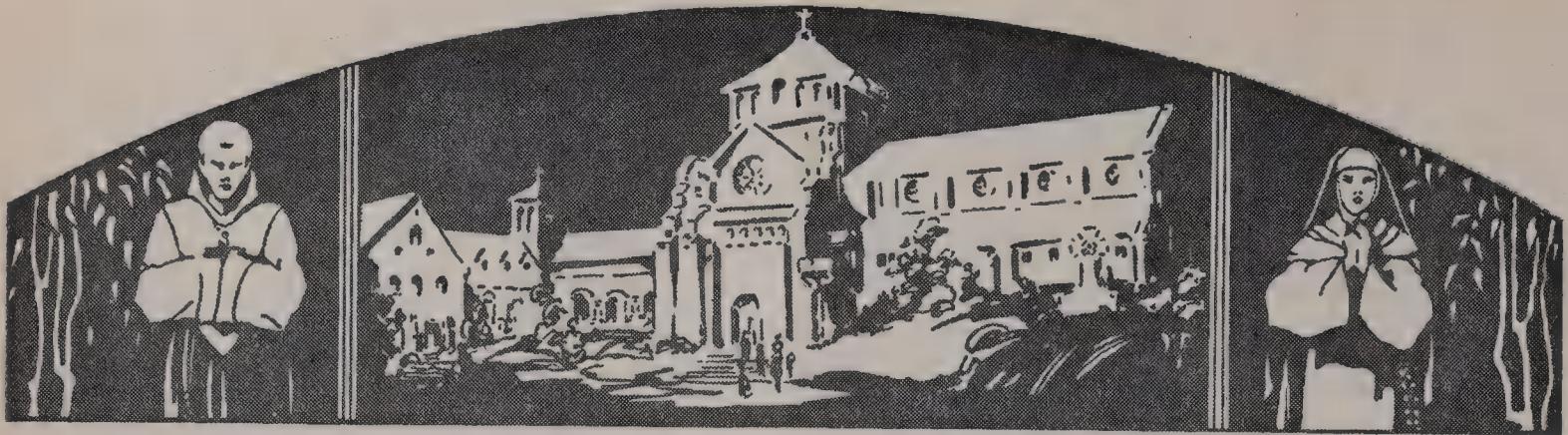
A distinguished and widely-known priest, Monsignor William F. O'Ryan, passed away in Denver where he was pastor of St. Leo's Church since 1892.

Rev. Mother Mary Stanislaus Kostka Schiling, founder of Mount Mary College and former Commissary General of the Catholic School Sisters of Notre Dame, died March 11th, at the age of 84, in Elm Grove, Wis., where she had lived since retiring in 1935. Mother Stanislaus was born in St. Louis, the daughter of a church architect, and entered the Order of the Community of School Sisters of Notre Dame on Christmas Day, 1870, at the age of 14. She took her vows seven years later.

Right Rev. Msgr. Felix F. Kaup, Vicar-General of the Diocese of Richmond and rector of the Sacred Heart Cathedral there, died March 18th, at the age of 60 years. He was born in Dortmund, Germany, June 8, 1879, and received his early education in Holland, to which country he moved at the age of 13. Later he studied philosophy in East Flanders and theology at the American college of the University of Louvain, Belgium. He was ordained to the priesthood in July, 1902, and went to Richmond the same year, when he was appointed assistant in St. Peter's Church, which at that time was the cathedral of Richmond diocese. In 1907 he was recalled by Louvain to serve as vice-rector of the American college. Returning to his adopted country in 1908, Fr. Kaup was stationed as pastor at the cathedral of the Sacred Heart, where he remained until his death.

* * *

Appointment of Msgr. Vincent J. Ryan as Bishop of Bismarck, N. D.; Msgr. George J. Donnelly, chancellor of the Archdiocese of St. Louis as titular Bishop of Coela and auxiliary Bishop of St. Louis, and the Rev. Henry J. O'Brien, rector of Saint Thomas Seminary, Hartford, Conn., to be titular Bishop of Sita and auxiliary Bishop of Hartford, has been announced.



Graymoor Annals

An anniversary observance, commemorating an important incident in the history of the Society of the Atonement, was held in the Little Flower Memorial Auditorium on Sunday, March 3rd. One morning thirty-six years ago, as he awakened from sleep in the early hours, there came to the mind of the Father Founder with startling clearness, the words spoken by Christ to His Disciples in the wilderness after He had fed the multitude on five barley loaves and two small fishes: "Gather up the fragments that remain that nothing be lost." These words gave rise to the conception in his mind of a Missionary Society that would enjoin on its members to "gather up the fragments" for the benefit of the Missions. It was seven years later, and two years after the Society of the Atonement had been corporately received into the Catholic Church, that John Reid of Waterbury, Conn., (Bro. Philip, T.S.A.) was providentially sent as the first member to inaugurate the organization which has, throughout the years since then, been of inestimable benefit to the Mission Cause of the Catholic Church throughout the world. Thus came into being our great Missionary-Aid Society, the *Union-That-Nothing-Be-Lost*.

Under the able direction of Frater Felix, S.A., the events which led to the formation and success of the Union were graphically presented to a large audience of Friars, Students and friends of Graymoor in the form of a dramatization. Frater Felix represented the Father Founder while Wesley Cummings, a college student at St. John's, impersonated the venerable John Reid of Waterbury, whose self-sacrifice and financial aid made

possible the realization of our Father Founder's inspiration. The part of Brother Michael, the Father Founder's secretary, was taken by Frater Godfrey, S.A. Brother Aelred, S.A., was the narrator. Later in the evening several vocal numbers rendered by Brother Aelred were warmly applauded by the audience. Altogether, the whole program, which closed with short talks of appreciation by Very Reverend Father General, S.A. and Father Bernard, S.A., was as delightful as it was informative and inspiring to all present.

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St. Thomas Aquinas, Angelic Doctor and Heavenly Patron of Schools, is highly esteemed at Graymoor. It was fitting therefore that a program of activities was held to honor his Feast Day, March 7th. At 9 o'clock a Solemn High Mass was sung in the Crypt Chapel at which Rev. Fr. Samuel, S.A., officiated as celebrant assisted by Rev. Fr. Lundergan as deacon and Frater Godfrey, S.A., as sub-deacon.

In the afternoon of the same day, before an assembled gathering of Friars, Novices and Students in the Little Flower Hall, Rev. Vincent Donovan, O.P., was the principal speaker in a symposium. Fr. Donovan's topic was: "St. Thomas and the Liturgy". From a thorough knowledge of St. Thomas's work and from a broad experience as head of the Catholic Thought Association, he drew material for an interesting, informative and profitable lecture. His talk was characterized by genuine sincerity and earnest zeal for the promotion of Liturgical knowledge among the faithful. Quoting Abbe Gueranger, O.S.B., he

Spring at Graymoor

*Lo, far across the mountain,
Spring's dappled coat of green!
Beneath the sun's warm radiance
New life again is seen.*

*And every wayward zephyr
Now flings its fragrance round;
Earth's heart and soul and being
Doth greet each vagrant sound.*

*That tells of re-awakening,
Of Resurrection sweet;
New Life Earth runs to welcome,
With dancing, graceful feet.*

*And so we men lift upward
Each heart, each yearning soul,
To hail our joyful Springtime—
New faith, new hope, new goal.*

*We turn to that dear Master
Who gives new Life to all;
Our Sun, He warms our being,
We're free of Winter's pall.*

*And Sin's cold frost no longer
Can chill with its fear;
His Love, His ~~sun~~ of Springtime,
Doth promise He is here.*

—E. F. O. S.

said: "The liturgy can remake the world on the condition that it be understood." St. Thomas saw the Liturgy as a logical expression of Christian life, wherein the small daily sacrifices and exercises of Religion are united to the supreme sacrifice of the Mass. Holy Communion nourishes the faithful as a fruit of the Sacrifice. Proper understanding and conscious cooperation with the priest will make our assistance at the Sacred mysteries a source of Grace.

During the course of the same program, papers were delivered by Friar Novices and Students on the following topics: "St. Thomas and the Eucharist", "St. Thomas, Doctor of Society", "St. Thomas on Mendicant Orders" and "St. Thomas on Mental Prayer".

The program was accompanied by the rendition by the *Schola Cantorum* under the direction of Father Agnellus, S.A., of several selections of Gregorian Chant drawn from the office of Corpus Christi, which were written by Saint Thomas.

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A real catastrophe for the Community here at Graymoor was the complete destruction by fire on March 13, of our administration building. Erected about seventeen years ago, the four-story cobblestone building housing the offices and the valuable records of the Society, is now only a dismal ruin of four walls as a result of the fire.

While the building and nearly all the office equipment were lost, we are very grateful to God that we were given sufficient time to remove to safety all the vital and important records which were stored in the vault in the basement. We are grateful too for the splendid aid given us by the members of the Peekskill, Garrison and Cold Spring Fire Departments, and to our friends, far and near, for their messages of sympathy and offers of aid in our predicament.

It is an absolute necessity to replace the burned



The Administration Building Before the Fire

building as speedily as possible, but alas we are greatly handicapped as our available funds are too limited and the amount of insurance which we were able to carry will not be sufficient to erect a building suitable to our needs. Readers of THE LAMP have ever been our hope and mainstay in all our material difficulties, so we confidently believe they will help us generously now in this time of calamity.

We are greatly hampered in the conduct of our religious and other Community affairs because of the crowding made necessary as a result of the fire, and for that reason we plead for prompt assistance for, of a verity, in a disaster such as we have just experienced, whoever "gives quickly, gives twice".

Donations for the replacement of the burned building will be gratefully received and acknowledged, and donors may be assured of our lasting gratitude by a constant remembrance in our prayers that every good gift and blessing will be their recompense from our Heavenly Father.

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Within a few weeks now our Sisters of the Atonement will be rejoicing in the completion of their little Convent and Chapel on *Monte del Gallo*—almost under the shadow of the dome of St. Peter's in the Eternal City. During the few years the Sisters have been in Rome they have done remarkably effective work in ameliorating the deplorable conditions among the poor, even though they have been heavily handicapped until now in not having a suitable convent and chapel.

While the structural work on this Roman Foundation of our Sisters is almost finished, it will still lack many needful things in the way of furnishings, such as the Altar and Sacred Vessels. In addition, the Sisters will still be heavily in debt to pay for the building itself. Perhaps our Readers will be mindful of the fact that our Sisters are doing a great work of charity among the poorest of the poor and they will be most grateful for assistance to meet the necessary expenses. Donations sent to the Rev. Mother General, S.A., Graymoor, Garrison, N. Y., will



All that is left after the flames burned out.

be thankfully acknowledged and all who contribute may be assured of remembrance in the prayers of the Community that God will recompense their kind charity with the hundredfold reward which He has promised to those who help any good work in His Holy Name.

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The Month's Mind Mass for our Father Founder was offered at St. John's Church at 9 A. M. on March 13th. No doubt, many of those in the congregation which filled the edifice, recalled with poignancy the oft-expressed love which our Father had for Saint John's—the *Portiuncula* or "little portion" around which the roots of the Atonement Society entwined themselves in the early years, and from which, with the passing of time, a rich spiritual heritage has been garnered.

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The *Gaudemus* that is ordinarily presented on St. Patrick's Day every year was produced by the Novices on March 20th, in Saint Mary's Hall. The title of it was "The Memory Song School House". The idea of the play was that in the absence of their teacher, a group of students had gathered together and were rehearsing a St. Patrick's Day Play with the intention of surprising the teacher upon his return.

It was quite a barrel of fun, with lots of laughs, songs, and dances, and everyone present enjoyed the performance.

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Beginning on Palm Sunday evening, and continuing daily at 9 A. M. throughout Holy Week, ending on Easter Sunday, our Ave Maria Hour Passion Play, directed by Father Patrick, S.A., over Station W M C A, greatly edified a large and appreciative audience. The Ave Maria Hour, judging by the so-called "fan mail" which comes to St. Christopher's Inn at Graymoor, has attained a unique degree of eminence in the radio field and continues to grow in popularity among all classes and creeds.

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As in past years the Holy Week services at Graymoor were most edifying. The Friars, Students and lay people resident on the Mountain, numbering nearly two hundred, were joined by a large throng of neighbors from the surrounding country and not a few from New York and towns between. On Easter Sunday,

the High Mass at St. John's at 11 o'clock was attended by an overflow congregation. The celebrant of the Mass was Fr. Agnellus, S.A., assisted by Fathers Anselm and Matthias, S.A. The program of Easter music was exquisitely rendered by the Sisters' choir.

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Monday, March 25th, was a day of jubilation and festival for our Sisters here at Graymoor, the occasion being the Silver Jubilee of the Profession of Sister M. Gabriel, S.A. The day began with a High Mass in thanksgiving, and thereafter a program of festivity in keeping with the anniversary made the day a memorable one for the Community.

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The coming month of May will usher in the Pilgrimage season and Graymoor in all its verdant beauty will be an inviting spot for visitors. Every Sunday

throughout the summer a large number of pilgrims come by private automobile from near as well as distant centers, and a still greater number avail themselves of the comfortable and convenient means which a number of bus operators provide for pilgrimage groups at low cost. We will be glad to answer inquiries regarding pilgrimages to Graymoor.

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We invite the attention of our friends in and around New York City to the gala entertainment which Saint Patrick's Guild will hold on the evening of April 19th at New Terrace Garden, 181st Street and Boston Road. This is an annual affair which is given by the Guild to help the Friars provide for the education and maintenance of our poor Students. A very enjoyable evening of festivity is assured and we hope all our friends will be present for their own pleasure and at the same time extend us some greatly-needed financial aid.

OUR STUDENTS' BREAD FUND

The Treasurer's report on our Students' Bread Fund for the month of February is not encouraging as the contributions fell far below those for January. As we stated last month, we have to rely on the kindly charity of our Catholic faithful to help us in the support of the many poor young men for whom we are providing an opportunity, which they might not other-



In pleasant weather, pilgrimages to Graymoor are very popular on Sundays. Above can be seen a large assembly at an Outdoor Broadcast of the Ave Maria Hour.

wise have, to fulfill the holy vocation to which they have been called—that of Missionary Friar-Priests of the Atonement.

Our Student-group of aspirants for the holy Priesthood at Graymoor numbers nearly one hundred. It can be easily imagined, therefore, what a difficult problem the Father General must constantly grapple with in his effort to provide for them month after month. We hope our benefactors will help make the problem easier to solve by an inflow of contributions and at the same time enrich themselves with the spiritual treasures which God has promised to those who respond in sweet Charity's name.

The Treasurer lists the following contributions in February:

Previously Reported: \$297.00. Mrs. M. Dunbar, N. Y., \$1; K. Sullivan, N. Y., \$2; G. Tracy, N. Y., \$8; F. Cambridge, N. Y., \$1; Z. D. Manor, Cal., \$1; M. Nolan, N. J., \$1; V. Bunch, Mo., \$1; A. Guilford, Mich., \$5; Mrs. B. King, N. Y., \$1; M. Merry, Ont., \$2; C. Schaefer, N. Y., \$5; A. Kernanley, N. Y., \$2; D. Downs, N. Y., \$10; G. Fredali, Cal., \$5; M. O'Neill, N. Y., \$1; C. Semmer, Pa., \$2; E. Rischimon, N. J., \$1; Sr. Bede, Cal., \$2; E. Gillen, Mass., \$1; P. Duge, Cal., \$1; G. McConnell, Pa., \$5; E. Malley, Ann., \$10; E. Meloir, Pa., \$1; E. Ceremir, Cal., \$1; G. Keller, N. Y., \$4; Mrs. D. Mezick, Pa., \$1; A. O'Connell, Minn., \$1; Anon., \$2; M. Herring, N. Y., \$2; G. McCarthy, N. J., \$3; G. Kummer, Pa., \$1; Mrs. E. Key, Mass., \$1; Mrs. G. McLennan, Mich., \$1; M. Laurich, O., \$1; J. Dilworth, R. I., \$1; J. Wynn, Pa., \$1; C. Kelly, O., \$1; E. Moser, Mo., \$1; M. Ruddy, N. Y., \$2; Mrs. A. Laeffler, Pa., \$1; S. Henshaw, R. I., \$1; P. Weisogerher, Ann., 50c. Received during February, 1940: \$95.50. Grand Total, \$392.50.

OUR BURSE BUILDING FUND

Shortly before our Father Founder died early in February he was made very happy when our Brother Treasurer made known to him that two Completed Burses had been added to the list, namely, those named for our generous benefactors, Mary Doyle and Mary Healy. The latter is the second Burse to be so named, so it is designated as Mary Healy, No. 2.

The Burse which we have opened for building-up in memory of our dear Father Founder, has received a fairly auspicious start with contributions totalling \$290.00. It is numbered 29 on our list, but we will be greatly disappointed if it does not gain by leaps and bounds and rapidly forge ahead to the Completed List. He was, himself, the very embodiment of charity, and it is but fitting that his name be perpetuated in one or more Burses for the education of those who will, through the coming ages, aspire to follow in his own footsteps as Friar-Priests of the Society of the Atonement which he founded.

We ask our Burse Builders to redouble their efforts by enlisting the interest and cooperation of their friends. Many good parents cannot have the great privilege of having a son serving as a Priest at the Altar of the Lord, but such parents can, by contributing to a Burse Fund, share in the happiness as well as in the great spiritual merits which accrue to all who help a vocation-blessed son of some poor mother and

father attain the goal of his hopes and prayers—the Holy Priesthood. Below is the list of Burses for which we ask your assistance:

- (1) John Reid: Mrs. E. M., Pa., \$2. Total, \$4,953.50.
- (2) St. Patrick: M. B., La., \$2. Total, \$4,330.05.
- (3) Mother Lurana: M. B., N. Y., \$1; W. R., Pa., \$2; M. K., N. Y., \$5; Anon., \$1; M. H., N. Y., \$1; S. R., N. Y., \$10; Mrs. A. H., Mass., \$1; Mrs. J. O'B., Mass., \$2. Total, \$4,313.50.
- (4) All Saints: C. L. O., Cal., \$2. Total, \$3,880.50.
- (5) St. Anthony: Mrs. C. J., N. Y., \$1; E. T., Pa., \$2.50; Mrs. E. M., Pa., \$2. Total, \$3,166.04.
- (6) Sacred Heart: R. C., N. Y., \$1; I. T., Mich., \$2; Mrs. C. L. O., Cal., \$1. Total, \$3,117.40.
- (7) St. Ann: \$2,864.10. (8) St. Jude: \$2,498.05.
- (9) St. Joseph: C. L. O., Cal., \$1. Total, \$2,443.25.
- (10) St. Francis Xavier: \$2,406.65. (11) Pius X: \$2,066.35.
- (12) Our Lady of Lourdes: M. K., N. Y., \$1; C. O., Cal., \$1. Total, \$1,738.05.
- (13) St. Francis of Assisi: \$1,589.60.
- (14) St. Christopher: Mrs. Z., Cal., \$2. Total, \$1,521.10.
- (15) Our Lady of Perpetual Help: C. L. O., Cal., \$3. Total, \$1,494.20.
- (16) St. Rita: Mrs. C. J., N. Y., \$1. Total, \$1,245.85.
- (17) Hope Burse: \$1,116.75. (18) Sacred Shoulder: \$1,010.35. (19) Father Drumgoole: \$938.00. (20) St. John Baptist: \$902.00.
- (21) Little Flower: C. L. O., Cal., \$1.50; M. K., N. Y., \$1. Total, \$839.39.
- (22) Immaculate Conception: \$675.15. (23) Holy Face: \$487.10.
- (24) Holy Souls: R. P., N. Y., \$5. Total, \$386.55.
- (25) Precious Blood: C. L. O., Cal., \$1. Total, \$357.35.
- (26) Infant of Prague: N. K., Conn., 25c. Total, \$353.75.
- (27) Blessed Sacrament: \$333.28.
- (28) St. Michael: M. M., Cal., \$2. Total, \$305.70.
- (29) Father Paul: S. and B., N. Y., \$25; M. W., N. Y., \$5; C. A., N. Y., \$1; Mrs. J. N., Conn., \$2; T. S., Mass., \$1; Mrs. R. M., O., \$4; Mrs. H., N. Y., \$1; Anon., \$3; Fr. I. S., D. C., \$100; M. C. R., \$1; T. M., \$1; M. W., N. Y., \$2; C. D., Pa., \$5; J. F., N. Y., \$1; J. L., Mass., \$1; J. M., Conn., \$2; Mrs. P. B., N. Y., \$5; M. D., \$100; M. M., Ill., \$1; W. D., Pa., \$1; Mrs. E. M., Md., \$1; E. R., Ill., \$1; J. K., \$2; G. B., Ill., \$5; Mrs. E. M., Pa., \$1; Mrs. M. McG., Conn., \$5; L. C., Mass., \$10; Fr. R., \$3. Total, \$290.00.
- (30) St. John the Divine: \$279.61. (31) St. Margaret Mary: \$260.25. (32) Five Wounds: \$255.60.
- (33) Our Lady of Prompt Succor: C. L. O., Cal., \$2. Total, \$249.10.
- (34) Holy Spirit: \$248.65. (35) St. Margaret of Scotland: \$230.57. (36) Our Sorrowful Mother: \$224.60. (37) Holy Family: \$183.00. (38) Brother Jude: \$179.60. (39) Archangel Raphael: \$133.20. (40) Our Lady of the Miraculous Medal: \$125.25. (41) Sacred Head: \$124.25.
- (42) Our Lady of the Atonement: Mrs. J. C., Pa., \$1. Total, \$122.95.
- (43) Most Holy Trinity: \$80.90.
- (44) St. Paul: C. L. O., Cal., \$1. Total, \$63.10.
- (45) Brother Andre: Mrs. L. C., Mass., \$50. Total, \$51.00.
- (46) Brother Anthony: C. O'C., Mich., 25c. Total, \$46.75.
- (47) Blessed Mother Cabrini: \$41.10. (48) Pius XI: \$21.00.
- (49) St. Matthias the Apostle: \$7.00. (50) Monsignor Baker: \$5.00. (51) Catherine Tekakwitha: \$1.25. (52) Cardinal Hayes: \$1.05.

Our Father Founder's Successor

By THE MANAGING EDITOR

The results of the careful planning and wise direction during the many years our beloved Father Founder guided the destinies of the Society of the Atonement were made evident in the calm and efficient manner with which the administration of the vast affairs of our Holy Institute was taken over by Very Reverend Father Raphael Grande, S.A. Having served as Vicar General of the Order for three years under the Father Founder, our new Father General brings to his high office a wealth of knowledge and experience which, from a purely business point of view, are indispensable in meeting the heavy responsibilities which have come to him.

A great deal more however, is necessary for the successful direction and guidance of a fast growing Religious Order such as the Society of the Atonement. It requires a thorough knowledge of human nature and a wealth of patience and sympathetic understanding; a spirit of abnegation and forbearance, permeated by a deep and abiding love of those Franciscan virtues and principles which are the cornerstone of our Institute. Happily, our new Father General possesses those cardinal requirements to an abundant degree, and we feel most grateful to Divine Providence for the blessing bestowed on us in providing for our welfare a wise and prudent Father in God, and a capable administrator of our community affairs.

Our Very Reverend Father General was born in Brooklyn, New York, and early gave evidence of a vocation for the Franciscan priesthood. Fortunately indeed, the ideals of the Franciscan Friars at Gray-

moor had a strong attraction for him and he lost no time in entering as a student at St. John's. From then on through the long years of study which is the rule, he endeared himself to all in the Community by his kindly and affable manner, and all rejoiced with him when the day came for his consecration to the service of God as a Friar-Priest of the Atonement.

His election at the First General Chapter of the

Order held three years ago, to serve as Father Vicar, was in itself a tribute to the high regard in which he is held by the community. He quickly adapted himself to his new duties and closely co-operated with the Father Founder in the administration of the many and complex matters which are concomitant to a large and growing organization. As Father Vicar, he ruled with kindness and consideration and, as a dutiful son, relieved the Father Founder in every way possible from the cares which the burden of his years made too heavy at times.

Very Reverend Father Raphael possesses in marked degree many of those attributes of character which distinguished our late Father Founder, notably an all-embracing charity and spirit of kindness, and an ever burning desire to spend himself and be spent in the service of God

and his fellowmen. He is imbued with the same ideals and hopes which the Father Founder envisioned for our Holy Institute. It follows therefore, that his stewardship is bound to be of great advantage to the Society and its manifold works of religion and charity.

May God preserve him to fulfill the duties of the high office in which He has deigned to place him.



*Very Reverend Father Raphael Francis, S.A.
Successor to the late Father Founder as Father General of the
Society of the Atonement.*



A Conference With Friends of St. Anthony

Last month we made a special plea to the members of our St. Anthony Legion to help us push on with the work of completing St. Anthony's National Shrine here on the Mount of the Atonement. Our plea has not been in vain, but we would be twice happier if the response had been more widespread. However, we are hopeful, very hopeful, that with the advent of more kindly and seasonable weather, the forty thousand loyal Legionnaires of the dear Saint of Padua will enlist with enthusiasm and energy, in a determined drive to bring to a triumphant finish, the herculean task which our beloved Father Founder began some years ago.

If every member of Saint Anthony's Legion would but interest the members of their immediate families, or groups of their friends, in the erection of this National Shrine as a Monument of Gratitude to one who has rarely if ever failed in his intercession for favors before the Throne of Heaven, how easy it would be to accomplish this loving task. A little effort, a little generosity of spirit, seasoned with a little sacrifice, is all that is needed to crown with success the years of painstaking labor which have been slowly building the Shrine, stone on stone, for the past few years.

We are not unmindful that many demands for aid in one cause or another are made on our good people. Yet, how true it is that no slightest act of charity has ever yet been left unrewarded by the Giver of All Good Gifts, our dear Saviour. Did He not hold up for our emulation and encouragement the parable of the poor widow's mite, and her exceeding great reward for her sacri-

fice? Surely, then, in helping to build this Shrine Church to be dedicated to the worship of God, any little extra sacrifice which such help may call for will meet with the favor and blessing of Heaven.

No doubt not a few of the devout Clients of Saint Anthony are anxious to show in a tangible way their gratitude for favors received through the gentle Saint. Helping to complete this Shrine Church is one way of doing so if they can possibly contribute a donation. On the other hand, circumstances may be such as to make a donation impossible, in which case one might easily make the effort to enlist the interest of friends and acquaintances. We will be grateful for any donation, no matter how small.

While you are cooperating in this work of helping to build the Shrine, it would be decidedly auspicious to seek the intercession of St. Anthony in your spiritual and temporal necessities by sending your petitions for remembrance in his Perpetual Novena at Graymoor. We doubt not he will be especially solicitous in his pleas before the Divine Throne for those who are giving evidence of their gratitude in helping a cause so dear to him. Address contributions for the Shrine and petitions to: Saint Anthony's National Shrine, Graymoor, Garrison, N. Y.

From among the many letters received recently from Clients of St. Anthony who have been favored through our Graymoor Perpetual Novena, we append the few below:

Mrs. O. F. M., Lynn, Mass.: I am enclosing offering for a Novena of Masses in thanksgiving for my nephew getting a

One Sure Way

*When all other friends have failed,
Pray to St. Anthony.
When your hopes are all derailed,
Pray to St. Anthony.
If a sorrow fills your heart,
Or you fail at all you start,
When bad habit plays its part,
Pray to St. Anthony.*

*If you're "broke" or unemployed,
Pray to St. Anthony.
If your dreams are all destroyed,
Pray to St. Anthony.
If your soul is just a stain,
And your faith is on the wane,
If a goal you've got to gain,
Pray to St. Anthony.*

*If you've lost a treasure dear,
Pray to St. Anthony.
When a loved one will not hear,
Pray to St. Anthony.
If the doctor has done his best,
And it shows you by his test
That you're through, you know the rest,
Pray to St. Anthony.*

*This your pledge day in day out,
Pray to St. Anthony.
If you tire or if you doubt,
Pray to St. Anthony.
Time will prove he'll grant your prayer
He has power great and rare.
Trust in him and do your share,
Pray to St. Anthony.*

—Selected.

job. I wrote you a few weeks ago asking you to say a Novena of Masses for all the Holy Souls, especially my own dead, so my nephew would get a job. Well, that was Thursday I asked you to say the Novena of Masses, and on the following Monday the man called me up and asked me to send my nephew in as he had a chance to place him on a job. I thank our dear Lord for the big favor through Saint Anthony.

M. V. M., Miami, Fla.: In our office a very serious omission occurred that involved a heavy loss apparently. At noon I went to St. Anthony's Shrine and lighted a candle and I asked him to straighten out the problem in some way, and in a few days our attorneys called up and said everything was all right, that it was a mistake in typing the dates and that the transaction could go forward as we had planned. I am enclosing an offering in gratitude for this favor.

F. T. F., West Haven, Conn.: Please accept the enclosed donation towards helping to educate some young man for the Priesthood. It is indeed a pleasure for me to contribute this check in return for a wonderful favor, St. Anthony, your patron saint to whom I have prayed, granted me very recently. I am now praying for another personal intention and, if granted, will again contribute to the very fine work you are daily contributing to promote the education of poor boys to perform one of God's greatest missions on earth. Prayer is the best weapon we possess and always bears fruit if our intentions are for our best good and welfare.

C. A. T., Racine, Wis.: I am enclosing my check for Mass Stipends in honor of St. Anthony for the souls in Purgatory. This is in thanksgiving for several favors.



The Architect's Sketch of St. Anthony's National Shrine on the Mount of the Atonement, at Graymoor, as it will appear when completed.

J. F. K., Scranton, Pa.: Enclosed find an offering to Saint Anthony's Bread in thanksgiving for a favor received. I have been ill of tuberculosis and have been praying to St. Anthony for improvement in health. Many thanks to St. Anthony, my sputum test continues to be negative. Please continue to pray for me. Please also re-

member a good friend of mine who is also ill. Miss M. A. S., East Boston, Mass.: Two weeks ago I wrote asking you to remember my petition in your prayers to St. Anthony. My sister lost her lower set of teeth. She was terribly upset about them, knowing it would be some time before she could get another set. Something she never did before was to keep her teeth out of her mouth, but her gums were very sore and nobody being around at the time she thought it was a good chance. When she went to get the teeth the next morning they couldn't be found. We looked everywhere and we finally gave up.

Last Monday morning a very strange thing happened. There were some clothes up stairs that had been cleaned, including two blankets which were on the bottom of the pile and covered over and had been up there about three weeks. We had no occasion whatsoever to go near them. There is just my sister and myself and I am away all day, so last Monday about 11 A. M., she went upstairs not thinking anything about the teeth. She had practically given up all hope. She went over and picked up some of the things and one of the blankets and there were the teeth lying between the two blankets. She was so frightened she trembled all over. She was so overcome. St. Anthony has been very good to me in finding lost things. I am sending you a small donation in thanksgiving.

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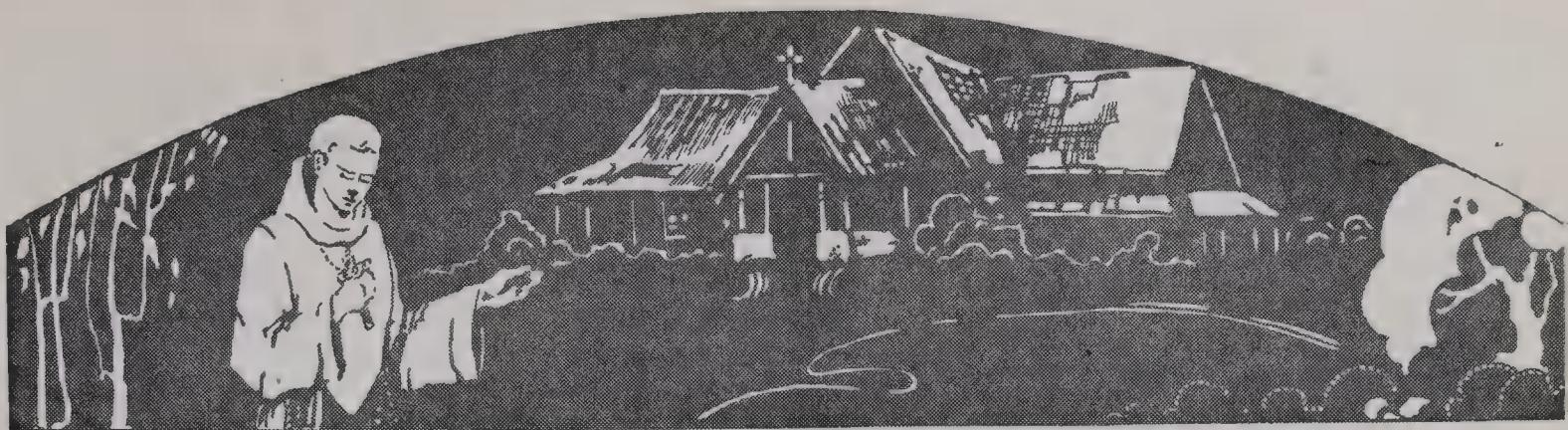
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Presented by
THE FRANCISCAN FRIARS OF THE ATONEMENT
Graymoor, Garrison, N. Y.



Our Missionary Activities

Only on very rare occasions have we given space in THE LAMP to recounting the missionary activities of some one or the other of our own Friar-Priests or the Sisters of the Atonement. A realization of this fact came to us on reading a letter from Father Cyril, S.A., who is laboring among the good colored people at Lumberton, N. C. It set us to thinking that, perhaps because of the close personal contact between our Friars and Sisters and the Motherhouses at Graymoor, we have been somewhat purblind to the magnificent work that is being accomplished in the Mission Field by members of our own Institute. We feel now that it should be made known to our Readers and the general public as well, so that these, our own poor Priests and Sisters, may have the prayers and encouragement of the Catholic faithful who love the Mission Cause.

Heretofore this section of THE LAMP has been almost exclusively devoted to appeals from Missions in pagan lands, and we have been happy indeed to do all we possibly could to bring succor to the valiant soldiers of Christ planting the seed of our Holy Faith in the far-distant outposts of civilization. This labor of love we shall continue, as it has been one of the brightest jewels in the shining record of our great Missionary Aid Association, the *Union-That-Nothing-Be-Lost*. However, we must not be unmindful of the progress being made by the Society of the Atonement in fulfilling its destiny as a Missionary and Preaching Order, and if we are not as yet represented in the foreign outposts, our Priests and Sisters are, none the less, engaged in missionary enterprises here in our own land that in many respects can be classed as equally difficult from the standpoint of personal sacrifice, physical stamina, and courage in carrying on with very meagre financial help.

By way of illustrating the foregoing remarks, we will quote from the aforementioned letter of our Father Cyril, who writes from Lumberton, North Carolina. Incidentally that State is about the size of Ireland, but contains vastly fewer people. Fr. Cyril says:

"Our newly established Mission in Lumberton is but a short distance from the northern border of South Carolina, about seventy miles from the Atlantic coast. It is a real mission district of the Solid South, deep in

the tobacco and cotton country, with a population of 9,000 souls, 2,000 of them Negroes, yet there are actually only 27 white Catholics at the present time.

"The Sunday attendance at Holy Mass is usually around 57, coming mostly from three other smaller mission stations attached to the parish. In the short time since its foundation, two adults are already under instruction for entrance into the Catholic Fold, and the souls of twelve little children are also being brought to a knowledge of God and the True Faith. The average Sunday collection amounts to only \$10—a sum entirely inadequate for the upkeep of a struggling new Mission in a non-Catholic district."

Truly a difficult field to cultivate and made more so by lack of the financial means which neither the poor faithful members of his mission district nor we ourselves can give to Father Cyril. He must therefore depend on the charity of others more fortunately placed.

Northern Catholics can hardly realize the importance of the fact when we are told that this is the first time there has ever been a resident Priest in this mission at Lumberton, N. C. In fact, hundreds of the population have now seen a Priest for the first time in their lives. With such sobering thoughts in our minds, we can just begin to have some conception of the need of such a Mission for the extension of the Kingdom of God in this Southern region, and for the salvation of immortal souls.

Father Cyril is in great need of financial assistance, as he needs funds to repair a dilapidated house which he will use as a rectory. It is our earnest hope that help will be speedily forthcoming for this most necessary mission work. Offerings may be sent direct to Rev. Fr. Cyril, S.A., St. Francis de Sales Church, Lumberton, North Carolina.

* * * * *

Far up on the Pacific coast among a colony of Japanese fisherfolk at Lulu Island, some few miles distant from Vancouver, B. C., one may find a genial young priest caring for the needs of a little group of Catholic Orientals and gradually widening the sphere of his spiritual influence among the very much greater number who are outside the Fold of Peter. If one were to meet this young Priest and ask his name, he



A group of Japanese children in charge of the Sisters of the Atonement in British Columbia.

would be apt to answer: "Father Robert of the Society of the Atonement." A little persistence on the part of the questioner would bring out the further fact that he is a scion of the fine old Irish tribe of O'Farrell. Like his forebears, he keeps the Flag of our Faith flying unsullied in the breeze and is winning the battle, though, heaven knows, the odds he has to contend against, chiefly lack of financial means for the support of his missionary endeavors and that of his collaborators, the Sisters of the Atonement, are at times so discouraging that even his stout Irish heart may quail. Father Robert won't admit it out loud for the benefit of the heathen, but like the true missionary that he is, he carries on in sublime confidence that the good Lord will somehow provide the sinews (dollars) of war. Great indeed will be Father Robert's victory of Faith!

The poor fisherfolk on Lulu Island have their good seasons and bad, but on the average they eke out a very scanty living for themselves, so they have little, oh, so little, to bestow as their tribute of affection and esteem for poor Father Robert. Verily, these poor folk "gather up the fragments" to give to the Mission Cause. If only a few hundred, or better still, a few thousand of our LAMP Army of Irish descent would "gather up their fragments" and send them in the Name of God for the Mission work at Lulu Island, we can imagine how cheered and happy the good Father would be.

We hope our Readers will think over this suggestion and we will await with interest the word that will come to us from our own genial Irish Franciscan missionary whose address is: Rev. Fr. Robert O'Farrell, S.A., Lulu Island, Vancouver, B. C., Canada.

* * * * *

We must stop here and leave to another time the story of other Missionary works of the Friars, so that in the balance of the space left us we may give a little attention to the work of our Sisters.

In the picture at the top of this page we can see an important phase in the work for the conversion of the Japanese in the Vancouver-Lulu Island sections in British Columbia. In the religious, social and economic sense, our Sisters are truly an indispensable unit to

any missionary endeavor. As Franciscans, they are ever ready to take up duty among the poorest of the poor and count not the hardships and privations they must undergo, accepting them joyfully for love of God and their fellowmen.

Our Catholic faithful in the cities and towns have no real conception of the trials and difficulties which the Sisters, gentlewomen all, have to contend with in their missionary work. Coming from families and homes where the comforts and refinements of life are the rule, they give up all to serve the Divine Master and go whithersoever they may be sent by their Superiors to labor cheerfully for the salvation of souls. If our Catholic men and women could only visualize the wonderful courage and self-sacrifice of these valiant women, wearing humbly the coarse brown garb of Franciscan Sisters of the Atonement, there would be little need to plead their cause for assistance. Alas, too many of our Catholic people, good and practical in the faith, are oftentimes cold or indifferent to the call for help that comes from these unselfish women, not for themselves, but for those works of mercy and charity which are as the glowing symbols by which our Holy Faith attracts to itself the souls of men.

For some years now the extension of the missionary enterprises of the Sisters of the Atonement has been widening at a phenomenal rate and their services are in great demand by diocesan authorities in all sections of the country. Of necessity, all their mission works are, perforce, obliged to weather along on slender means. If the Mother General could but receive some substantial financial help, much, much more could be accomplished, not only in the existing mission centers, but in the opening up of virgin fields where the harvest is ripe, but, alas, the laborers are wanting.

Do, please, in your charity, remember that the Mission centers where our Sisters are laboring are very poor and you will help the Sisters of the Atonement greatly by sending an alms to aid them in their good work for God and souls. Address: Rev. Mother General, S.A., St. Francis Convent, Graymoor, Garrison, New York.



Teaching the Gospel to the children on the wide-open plains of Alberta, Canada.



"Going, Therefore, Teach Ye All Nations"

Dear Members and Friends of the Holy Childhood Association:

"Saul, Saul, why persecutest thou Me?"

—Acts IX, 4:5.

In the rebuke of Our Lord to Saint Paul, before his conversion to the Faith, we find an identification by Christ of Himself with the Mystical Body of Christianity—a direct allusion to His At-One-ment with the Church which He intended to embrace the four corners of the earth through the multiplication of His disciples.

"Going, therefore,"

He commanded them, "teach ye all nations: baptizing them in the Name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world."

That lesson of Unity, or identification of one with the other of the individual components of Christianity, was one well learned by the Apostle to the Gentiles, and we find it permeating his writings in the New

Testament. "For as in one body we have many members, but all the members have not the same office; so we being many are one body in Christ and everyone members one of another," declares the Apostle.

In his Epistles to the Ephesians and Colossians Saint Paul makes the same reference: "Christ is the Head of the Church; He is the Saviour of His body." (Eph. V:23). "And He is the Head of His body, the Church." (Col. 1:18).

All this, of course, but echoes Our Divine Lord's own prayer to His Heavenly Father for the Unity of Christendom: "That they all may be One, as Thou, Father, in Me and I in Thee; that they also may be One in Us; that the world may believe that Thou hast sent me."—(St. John XVII:21).

Many are the stories we might extract from the Annals of the Missionaries of Christ, all tending toward the identification of Christ with His Mystical Body. We have an endless stream of Christ-Bearers who seek our hospitality here at Graymoor, a living

monument to the memory of our beloved Father Founder whose idealistic conception of Christ in His creatures took a tangible form in the cornerstone of Saint Christopher's Inn, for example. In the Orient, the pagan children who have been and will be ransomed through our Missionary Association, the Union-That-Nothing-Be-Lost, attest to the same concept.

In a recent letter to us Sr. M. Francis of the Maryknoll Sisters at Loting tells of a sad incident. "The other day as we were leaving the church after devotions we



A Precious Harvest of Little Souls in China.

met a woman on the path. She was carrying a child and weeping bitterly. Hers was a very sad story. Last February, after the bombing of Loting, she fled with her two children to the country. While there the younger of her two boys took sick and as she was poor she was unable to buy medicine for him. One day somebody told her that if she went to the Catholic Mission her little boy would be given medical treatment free. It was too late to do anything for his

wasted little body, and she realized this too. However, we were able to persuade her to leave the little fellow with us, so that we could help prepare his soul for Heaven. As her home is quite close to the Mission, she came several times each day for the few days he stayed with us. Now he is in Heaven praying for his devoted mother."

May the Holy Spirit imbue the benefactors of the Holy Childhood Association with the missionary fervor of the initial "Twelve" in their apostolic zeal for the propagation of the Faith and the increased number of infants ransomed for Christ!

Sincerely yours in the Holy Childhood,
AUNT HELEN.

A LAG IN THE RESCUE FUND

We are somewhat chagrined that the contributions during February for the ransom and support of the poor pagan infants declined very sharply. The total received during the month was less than half the amount contributed during January.

We earnestly hope this is but a temporary relapse and that the coming months will show such a healthy growth that the loss for February will be made good so that the record at the end of the year will be something we can all be proud of. It is a sublime charity most pleasing to God to save these poor little helpless ones, not merely from their physical sufferings, which are truly appalling in the human sense, but from the greater danger which menaces them constantly—the loss of their immortal souls when not saved by the regenerating waters of Baptism. No one in America is so poor that he cannot extend a helping hand to these poor children.

The following are the contributions received during February:

Previously Reported: \$523.00. M. Hayes, N. J., \$5; Mrs. H. Carey, Pa., \$5; J. Florentine, Conn., \$5; E. Welch, N. Y., \$5; M. Orvis, Iowa, \$5; C. Sullivan, N. H., \$5; M. Crass, Mo., \$5; H. Osis, Mass., \$5; Mrs. J. Crowe, N. Y., \$5; A. Dickson, N. J., \$5; M. Webster, N. Y., \$10; J. Rogers, R. I., \$5; M. Karel, O., \$1; Mrs. A. Koberstein, O., \$5; Mrs. J. Zirnbelt, Can., \$5; M. Driscoll, I., \$5; Mrs. N. Perry, N. Y., \$15; V. Velz, Iowa, \$5; A. Heggy, O., \$5; Mrs. M. Wilson, N. Y., \$5; Mrs. F. Thermann, Cal., \$1; F. Corcoran, N. S., \$5; M. Hayes, N. J., \$5; M. Winnie, N. Y., \$5; Dr. Constance, O., \$5; J. Celestor, Mass., \$5; C. Frank, Ill., \$5; Anon., \$5; R. Ruppert, Pa., \$5; Mrs. S. Fabbrig, N. Y., \$5; K. Pesek, Minn., \$5; Mrs. E. Moses, Pa., \$10; B. Weldmiller, N. Y., \$25; J. Durrenberger, Pa., \$5; J. Hereld, O., \$5; A. Kelly, Mass., \$5; M. Orvis, Iowa, \$5; M. North, N. Y., \$10; K. Macleod, Mass., \$5; A. Dunleavy, Pa., \$10; F. Billow, Pa., \$5. Received during February, 1940: \$251.45. Grand Total, \$774.45.

FROM OUR MAIL BAG

N. M. S., Washington, D. C.: Enclosed five dollars is for the ransom of a Chinese baby. Please call it Alfred.

M. F., Detroit, Mich.: Enclosed please find five dollars which I promised for the ransom of a baby to be named Dick. Please select one near death that he may pray in heaven for his namesake. I promised this if an infection on my face would heal. It is now almost completely cleared up and I trust it will not break out again.

P. R., New York: Will you please accept ten dollars for two Chinese babies in honor of the Blessed Virgin for a favor received. I would like them to be with my wife who died January 6th, 1939. Will you please name those babies Mary Bridget and Mary.

Mrs. A. M. G., Troy, N. Y.: Enclosed please find a money order for ten dollars. I request that this contribution be used for the rescue and baptism of two Chinese babies. My object is to honor St. Nicholas of Tolentine and St. Jude, to whom I am praying for a very special favor—my return to good health, if God wills it.

P. B., New Bedford, Mass.: Please ransom one Pagan baby for the enclosed five dollars to be named Anthony. The little extra is for the Self-Denial Week Offering.

J. B., N. Y. C.: My sister has asked me to forward to you \$25.00 for the ransom of five Chinese babies to be named as follows: Joseph, Thomas, James, Mary and Ann.

A Devout Client, Staten Island, N. Y.: I am enclosing five dollars for the ransom of a Pagan baby. Will you please select one and name it Joseph in honor of our great Saint? I hope he will help me in my financial and unemployment problems. It has taken me so long to save this money and I had to make many sacrifices.

Mrs. M. P., Detroit, Mich.: Enclosed please find five dollars to ransom a Pagan baby in thanksgiving for a favor received through the intercession of the Little Flower, St. Therese of Lisieux. Please name the child Mary Therese.

M. K., Glencove, L. I.: Please find enclosed five dollars to ransom a Chinese baby and call her Theresa in honor of the Little Flower for a favor received.

Miss F. I., Dorchester, Mass.: Enclosed please find offering for the rescue of a Chinese baby in thanksgiving for favor granted.

The Misses W., Albany, N. Y.: Enclosed find five dollars for the ransom of a Pagan baby to be called John in honor of St. John and my brother by that name.

Mrs. M. G., New York City: Enclosed find five dollars for the ransom of a pagan baby in thanksgiving to the Blessed Trinity for favors conferred on the Little Flower during the twenty-four years of her earthly life.

I. P. D., Altadena, Calif.: Enclosed please find check for ten dollars. This is for the ransom of two pagan babies, my Christmas Gift to the Christ Child. Please have them named Sarah and Andrew. This makes my nineteenth baby. I am proud of my pagan family.

PLEASE REMEMBER—

The Holy Childhood Association (of which the Union-That-Nothing-Be-Lost has a Branch) is a world-wide Society of Catholic Children, whose object is the ransom, education and support of pagan children everywhere.

Dues for each member are twelve cents a year. Infants and children of all ages are eligible, both living and dead. Benefits of Membership are many Masses, prayers, and indulgences.

Send offerings and applications for membership to the Union-That-Nothing-Be-Lost, Graymoor, Garrison, N. Y.

In Honor of the Queen of Heaven

The month of May is dedicated by Christian piety to the honor of the Blessed Virgin Mary, whom we at Graymoor invoke under the title of Our Lady of the Atonement. During May, the whole Catholic Church throughout the world unites in honoring and praising the Mother of God, for next after His Heavenly Father, there was no one whom Jesus loved and venerated as He loved and venerated His Blessed Mother. In being the Mother of the Incarnate Son, she is the Mother of us all.

At the Convent of our Sisters here at Graymoor, the May devotions take on an aspect that inspires all hearts to greater love for the Queen of Heaven and to confide in her wonderful intercessory power with her Divine Son to shower heavenly blessings on her devoted children, our Rosary League members.

It follows as a matter of course that the Sisters of the Atonement add to the importance of the daily devotions by observing a special and solemn Novena to the Blessed Mother—Our Lady of the Atonement. This Novena will begin with a Solemn High Mass on Saturday, May 4th.

Clients of Our Lady who wish their petitions remembered in this Novena should lose no time in sending them to the Sisters of the Atonement, Graymoor, Garrison, N. Y.

Below we print a few letters expressing gratitude for favors received through the intercession of Our Lady of the Atonement.

M. N., Noroton, Conn.: I am sending you a little offering in thanksgiving to Our Lady of the Atonement for a great favor received. My son who left home returned after three months. All thanks to Our Lady of the Atonement.

Mrs. H., Rhinelander, Wis.: A few years ago I wrote you about my daughter who was having difficulty over our religion, and also a sad love affair. You wrote me you would pray for her. She has,

think, finally overcome the religious difficulty, and she has broken up with the fallen-away Catholic boy. The matter is all settled and cleared up, and she is reconciled. Thanks to Our Lady of the Atonement.

C. M. S., New Orleans, La.: Please accept my thanks for placing my request in last month's Novena. I received employment the first day of the Novena.

H. N., Mansfield Depot, Conn.: I am enclosing an offering in honor of Our Lady of the Atonement for favors received.

M. K., Plandome, L. I.: Enclosed please find a small donation which I am sending as an offering in thanksgiving to Our Lady of the Atonement for a favor received.

E. M., Dorchester, Mass.: I am enclosing a thanksgiving donation for favors received from Our Lady of the Atonement.

M. J. K., Albany, N. Y.: Enclosed please find a little offering for a great favor received from Our Lady of the Atonement.

Mrs. S. C., Newton, Pa.: Please accept my small offering and thanks for help received through your prayers. My granddaughter and friend received employment.

M. G. D., Louisville, Ky.: I am enclosing offering in gratitude to Our Lady of the Atonement. The firm I was connected with liquidated. However, after praying, I received a temporary position which will give me work for at least two years.

Miss M. L. S., Dedham, Mass.: I had

prayed often and variously for two years and only through your Novena were my prayers answered. I asked Our Lady for a position and now I feel I am ready for a promotion. Many thanks to Our Lady for interceding on my behalf.

A Reader of The Lamp, Waterbury, Conn.: Some time ago I made a Novena to Our Lady of the Atonement for a favor which has been granted. Many thanks for your kind prayers.



Our Lady of the Atonement, Pray For Us.

A Saint Intervenes

By ROBERT FAY

"*Corpus Domini nostri . . .*" The priest and his server moved on down the line of waiting communicants. "*Corpus Domini nostri*—" Each one receiving the Body of the Lord. "*Corpus Domini nostri . . .*"

Mary Kennedy rose from her place at the railing and walked slowly, her eyes downcast, her hands folded, to her seat. She did not need to look round as she went; had she not been occupying that same pew, third from the front in the left aisle, every morning for the last five years, rain or shine?

After Mass she remained in her pew, reading first the liturgical thanksgiving from her Missal and then remaining in silent contemplation, her eyes fixed on the door of the tabernacle wherein was imprisoned her loving Saviour. Eventually she rose with a sigh, and made her way to the door of the church.

Father McClory was standing in the porch as she came out, pinning a notice to the battered bulletin board. When he heard her familiar step he swung round and spoke: "How goes it, Mary? Heard anything yet?"

"No, Father," she said, and sighed again. "It doesn't look as if the Lord thinks I should have the answer I want myself . . . Well, I suppose He knows best."

"He certainly does, Mary. But don't give up hope yet—He has a way of doing things at the last moment, you know. I sometimes think He likes to surprise us. Started another Novena?"

"Yes, Father. I won't deny I'm pretty near giving up; not that I doubt that my prayers are answered, but just that the answer seems to be 'No!'" She smiled a little. "Well, I guess I'd better get home as soon as I can. Martha thinks I spend altogether too much time in church anyway. She says you'd think I was a pious old lady, instead of a young 'grass widow'. That's what she calls me, you know—she makes a joke out of it, and says it was a good thing for me that Jim never came back. . . . She doesn't mean

any harm, though. Good-bye, Father." Father McClory stood looking after her as she went down the steps, his eyes troubled. Then he went into the church and said a few prayers to Saint Jude on his own.

Martha said nothing when Mary came into the breakfast room, but her occasional glances spoke volumes. "I'm sorry I'm late," Mary said, timidly. "I stopped to talk to Father McClory on the way out of church, and it kept me a few minutes."

"Oh, that's all right," Martha said. It obviously wasn't. "I don't mind getting three or four breakfasts a morning, while you're praying your life away. As if going to church on Sundays wasn't enough for any person in her right mind! Oh, well, eat your breakfast as quickly as you can; I want to get down to Blumberg's for the sale there before ten o'clock. You won't mind looking after the children while I'm gone?"

"Of course not," said Mary, glad to purchase peace at such a low price. She loved the two small children anyway—if only she had two of her own! Father McClory had married the two sisters on the same day, but how different their marriages had turned out in seven years! Joe was a quiet, stolid man, a devout Catholic in his own way (as was Martha in hers) and the best of providers. Her own brilliant Jim—she'd been so proud of him—had been as different from Joe as night from day. It was he that had started her going to Mass during the week, even before he

disappeared without a trace. Gone without a trace! It wasn't that he didn't love her; she was sure of that. Only the evening before he left for Chicago for the firm, never to come back, he had said . . . She stopped her mind in full course and turned again to her breakfast.

Martha was talking to the woman, a Mrs. Mulvally, who was driving her downtown. "You'd think she'd see it's no use now; Jim's never coming back, or he would have been back long ago. I think old

Father McClory encourages her in it, too, instead of telling her to get out and enjoy herself as she should. It's lucky she makes some money with that silly stuff she writes for the magazines, or I'd never be able to keep her. She pays me well, though, I must say." The talk turned to other subjects—Mrs. Mulvally was a little tired of hearing about Mary's eccentricity.

By this time Father McClory had finished his breakfast, too, and was struggling with his account books. After a little while he stopped, and, with his chin in his hands, began to consider the case of Mary Kennedy. He turned every detail of the story over in his mind; how Jim Kennedy had been sent to Chicago on an assignment for the firm of which he was local manager, how no word had come from him, and Mary, growing desperate, had put detectives on his trail, finding that he had walked out of his hotel one night, without bag or baggage, and vanished off the face of the earth. The firm had been pretty upset about it, too; Jim was one of the most capable men they had ever had in their service. Through Father McClory's influence they had agreed to keep Jim's job open for him until he came back. Everybody had been sure he would come back and explain everything satisfactorily . . . but he never had.

The only people who seemed still to care were Mary and Father McClory—though the man appointed to handle Jim's work was still "acting manager," but that was probably an oversight.

Again and again Father McClory went over his meagre store of facts, but altogether without result: there was nothing to help him. Eventually he stood up and walked again towards the church. "It'll have to be a miracle, sure enough!" he muttered as he went. His housekeeper, overhearing him, shook her head and wondered audibly what Father was worrying about now.

It was more than a month later, and Mary's storming of Heaven was still without success, when she and

Father McClory met again. "I'll be saying good-bye to you for a while, Mary. I'm going to visit a friend of mine in Indianapolis, who's having the silver jubilee of his ordination next week." He looked down at her, and smiled. "Maybe your prayers will be answered before I get back."

"I hope so, Father." She looked paler than when he had last seen her, he thought. "Things are getting worse than ever, Father. I haven't been able to sell anything for a couple of months now, and Martha is beginning to get worried in case I shouldn't be able to pay her my board."

"Don't worry about that!" said the priest, cheerfully. "If you get stuck I can always help you out, you know—and don't hesitate to tell me." But he knew she would; she came of an independent stock.

A few days later Father McClory was sitting in the rectory at Monsignor McGovern's, chatting gaily with his old friend. "Sure, Tom," he was saying, "no one would think you were a day over forty. Time left no mark on you; the visitors will be thinking it's me that's the jubilarian, and not yourself. It's easy to see you've never had any real worries, in this fine city parish of yours."

"Go away with you!" said the Monsignor. "It's you that have it easy there in the backwoods, with no debts and the people falling over themselves to get to Mass in the morning. Why, what are you thinking of?" His friend's face had suddenly grown grave.

"Oh, just a local worry of my own," Father McClory answered. "There's a woman in my parish who's been coming to Mass every morning for the past five years for the same intention, and I was just reminding myself not to forget her while I'm here."

"What's she want, anyway? A slice of the moon?"

"No—she wants her husband to come back to her. I'm afraid it's no use, though."

Monsignor McGovern's heart was touched. "Tell me her name and I'll pray for her too," he offered, generously. "By the way, that reminds me. I promised the good Sisters at the convent you'd come over and give Benediction this afternoon. You don't mind, do you?"

They're very anxious to see you."

"Oh, that's all right. What time is it—four-thirty?"

"That's right," said the Monsignor, and began to talk about the preparations for his jubilee, three days away.

Later in the afternoon Father McClory knocked on the door of the big convent a few blocks from the

"Nearly six years, Father," smiled Sister Josephine. "You ought to come up to Indianapolis oftener, and then you wouldn't have to flatter us to keep in our good graces."

"There isn't a word of flattery in what I say; it's the solemn truth, and no blarney to it. I suppose there have been a lot of changes around since I was here, haven't there?"

"Quite a few," the Sister assented. "Would you like me to show you round before Benediction? You will meet the Sisters again afterwards; most of them are just finishing classes right now."

Together they inspected the convent, the Superior pointing with pride to each improvement. "But I've saved the best thing till last" she said, finally. "You'll have to see our garden. It's improved wonderfully!"

"Oh, how is that?" asked Father McClory. "One of the Sisters develop a genius for gardening?"

"No, we have a gardener. He has a most curious story, too; I want you to talk to him. We call him George; we don't know what his real name is, and neither does he. He turned up at the convent door more than four years ago, looking for food and work."

"Well! Tell me all about him."

"It seems he was visiting in some Northern city—I think it was Chicago—and he was knocked down by a car in the street. The driver picked him up and took him home, apparently, and kept him for a few days. The strange thing was that he had no papers, and when he recovered he had no idea who he was. They call it amnesia, I think. Anyway, he left this fellow that had been keeping him and started out to beg his way home: but he can't get there, because he doesn't know where home is. He couldn't earn a living, because he doesn't remember how to do anything. When he got here he told his story to the Sister Prioress, and she called me and told me all about it. We got him a place to put up for the night, and then gave him a job working around the convent. Then we discovered he could make anything grow by just looking at it, and since then he's been working in the garden. He isn't getting his memory back, though, as far as we can tell."

A Tradition of the Centurion at Golgotha

By Leonard Twynam

*Longinus bore a wartime scar,
A single blinded eye;
A hero in command he stood
To watch the Victim die.*

*This was for him a common task;
But as the Sufferer spoke
In accents of a godlike voice,
His Spartan spirit broke.*

*He pierced Christ's heart with
lifted spear
To prove He had not swooned;
A spray of bright vermilion blood
Sprinkled his own dark wound.*

*He felt the deadened nerves awake;
He saw the world expand;
He rubbed his eyelids to be sure:
He raised saluting hand.*

*He grasped his Roman drinking-
cup
And spilled its bitter wine;
He caught the stream of healing
balm—
Miraculous, divine.*

*This was the chalice Joseph took
Into the pagan West;
This was the Holy Grail men
sought
With brave and faithful quest.*

rectory. The Sister Prioress gave him an enthusiastic welcome and vanished to look for the Superior at once.

"Well, Sister," cried Father McClory when she entered the room. "You don't look a day older than the last time I saw you! That's a long time ago, too, isn't it?"

"I am very anxious to meet him," said Father McClory. A vagrant thought crossed his mind, but he dismissed it with a shamefaced smile. It might be Jim Kennedy—but it couldn't be!

They went out through a little door into the convent garden, and Father McClory found that the Sister Superior had not over-estimated the gardener's talents. The air was thick with the "odor and color" of flowers; everywhere one looked there was a bed of blossoms or a green shrub.

"Isn't it beautiful, Father?" asked the Sister, smiling. "I don't think you'll find another garden like it in the whole United States. It's a wonderful gift to the Sisters, an ideal place for meditation and recreation, too. You know, Father," she added wistfully, "I sometimes think anyone who can make a garden as lovely as this must have a beautiful soul."

"There's something in that, Sister," Father McClory answered. "It's really a Franciscan kind of genius, isn't it?" He stopped to look at a crimson rambler, spread over an arched trellis through which the path wound and disappeared. "You must have no lack of flowers for the altar, during the summer, anyway."

"Indeed we do have as many as we could possibly use—and we supply Monsignor McGovern's church, too. He lets George arrange the flowers on the altars, because our gardener has such a good eye for color and settings. George goes to Mass there every morning; we think he must have been a Catholic. We have instructed him a little, as his mind is improving; he takes to it very well, too. Oh, if only his memory could be restored!"

"It will take a miracle of some kind, I'm afraid, Sister."

"Well—miracles are always happening, Father." They had rounded the turn in the path, and were about to enter a little summer house in which stood a small table and a few comfortable chairs. "You sit down here, Father, and wait a moment or two while I go find George. He must be somewhere in the garden."

Father McClory sank into one of the chairs and the Sister disappeared. At once his mind re-

Kennedy name ever since Mary's husband had left. The same scandal, he knew, had hurt Mary more than anything else except the loss of Jim himself. And then, too, under the influence of familiar surroundings and the company of his old friends, Jim might gradually improve. A moment more, and the priest's mind was made up: if it did turn out to be Jim, he would take her long-lost husband back to Mary at once . . . but then, it could not be Jim!

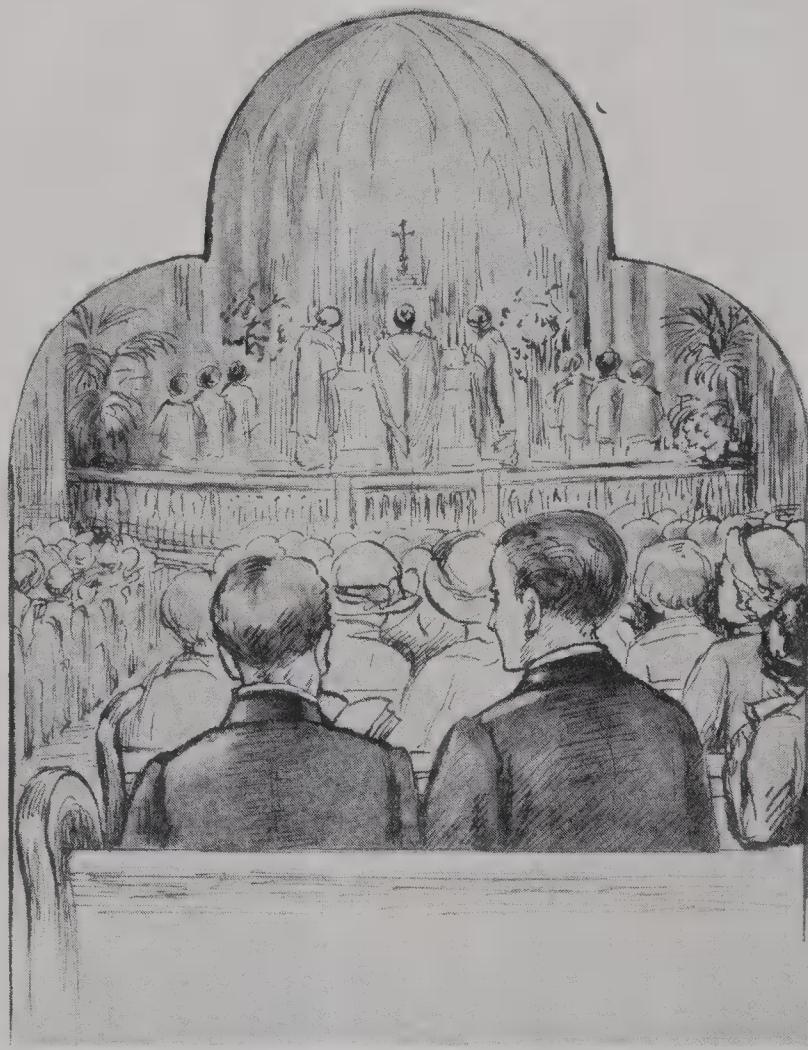
At this point in his train of thought he suddenly knelt down in the little summer house and recited the familiar prayer to Saint Jude, following it with a homely little prayer of his own invention, concluding with: "Dear friendly Saint, hear my prayer, and intercede for us that if it be God's Will I may find Jim Kennedy and take him home to his dear wife. Amen."

He was just rising to his feet when the Superior re-entered the shelter. "I'm sorry, Father," she said, "I can't find George anywhere. The Sister Portress tells me he said something at lunch time about going downtown to get a haircut, and perhaps that's where he's gone. Oh, well, I suppose you'll see him before you leave town, anyway. Will you come in for Benediction now, Father? It's nearly four-thirty, and today

is one of the days when the public are permitted in the chapel, so there'll be people waiting."

"Very well, Sister." As he followed her into the convent, Father McClory smiled a little at his hopes and fears of a moment before. This was probably a little sign to him, to show that he was letting his imagination wander too far.

The chapel was well filled when Father McClory and his acolytes entered; he scanned the faces of the little crowd before turning his back



" . . . the bell rang; coincident with its ringing there was a cry and a thud from the back of the chapel. . . . "

turned to the thought he had been shutting out. What if "George" really were Jim Kennedy? Supposing he never recovered his memory? How could he be restored to his waiting wife, who had already as much as she could do, and more, to support herself? Of course, there were doctors—but he had heard that doctors were pretty helpless in these cases. What was he to do? Of course, if he brought Jim back, it would remove the scandal that had hung over the

on them, but there was no one present who even remotely resembled Jim Kennedy. Of course!

Eventually the moment for the actual Benediction came, and the priest, his shoulders swathed in the humeral veil, mounted the altar steps and took the monstrance, with its precious Burden, in his covered hands. As he began to turn, the bell rang out; when he came full face to the people it rang again. Coincident with its ringing there came from the back of the chapel a loud cry and a thud, as of a body falling. Father McClory heard neither.

He had finished divesting himself of the ritual garments when the Sister Superior entered the sacristy, her face drawn and anxious. "Will you come with me, Father?" she asked, agitatedly. "George collapsed in the chapel during Benediction, and I'd like you to come. We've called the doctor."

"Certainly, Sister," Father McClory answered. "How did it happen?"

"As nearly as I can make out, he came in late for Benediction. He seemed to be all right till you turned with the monstrance; the Sister who was near him says he looked up, as we had taught him to do, at the Blessed Sacrament, then he uttered a sharp cry and collapsed. Some of the men at the back carried him out into one of the side rooms; he's lying on a couch there now. He was still unconscious when I left."

By this time they were going down the front corridor of the convent; the Sister stopped before a door, opened it, and entered. Father McClory followed her into a room which contained two or three Sisters, a stranger, and a man who was evidently the doctor called by the Sisters. He was bending over a recumbent form that was hidden from Father McClory's sight.

Splinters from the Cross

*Little headaches, little heartaches,
Little griefs of every day,
Little trials and vexations,
How they throng around our way!*

*One great cross, immense and
heavy,
So it seems to our weak will,
Might be borne with resignation,
But these many small ones kill.*

*Yet all life is formed of small
things,
Little leaves make up the trees,
Many tiny drops of water
Blending, make the mighty seas.*

*Let us not then by impatience
Mar the beauty of the whole,
But for love of Jesus bear all
In the silence of our soul.*

*Asking Him for grace sufficient
To sustain us through each loss,
And to treasure each small offering
As a splinter from His Cross.*

—Anonymous.

back to consciousness right now."

Father McClory breathed a little prayer of thanksgiving. As he looked down into Jim Kennedy's face, the eyes began to twitch. In a moment they were open, and looking straight into his. For a second their expression was troubled, then they cleared suddenly, and a smile broke out on Jim's face.

"Why, Father McClory!" he said, slowly, "What on earth are you doing in Chicago?" He sat up, and looked around him. "What's this? Am I in a hospital? Gee, I remember that car hitting me—the driver must have been going at an awful clip. I don't feel any bruises, though." He looked at the stupefied Sisters. "Have I been unconscious long? Have they notified Mary? I wouldn't want her to worry about me, not for worlds. Say, what's wrong with everybody?"

It was Father McClory who spoke. "You've just had a wonderful experience, Jim. I'll tell you all about it later. How about a little rest now?"

"Sure, Father," said Jim, submissively. "I feel sort of sleepy, anyway. You'll be around for a while?"

"I certainly will, Jim. Mary will be here in the morning—you've nothing to worry about. Go to sleep now, like a good fellow."

"Okay," answered Jim, and the company withdrew from the room.

The door had hardly closed when everyone assailed the priest with questions. Father McClory cut them off with a wave of his hand. "You'll have to excuse me while I telephone to Jim's wife. I'll tell you the whole story as soon as I'm through," he said, smiling. "I don't think you've ever heard a better one. Sister," he turned to the Sister Superior, "—can you show me to a telephone?"

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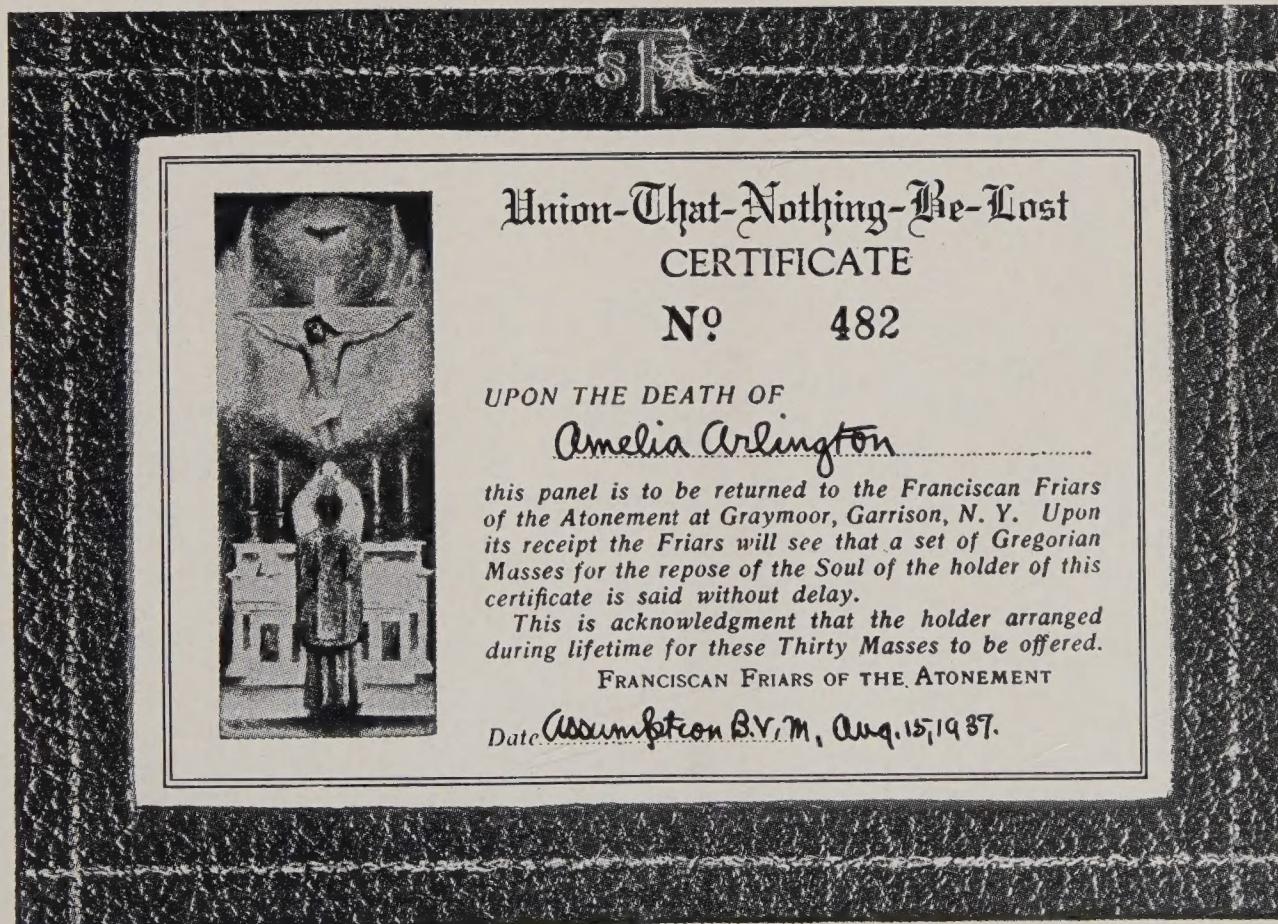
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